PUNJAB GOVERNMENT RECORDS.

Selections from Note-books kept by Captain G. Birch.

1818—1821.

Vol. IX.

SELECTIONS

FROM

NOTE-BOOKS KEPT BY

CAPTAIN G. BIRCH,

Assistant to Agent to the Governor-General,
Karnal Agency.

1818—1821.

Lahore :

Printed by the Superintendent, Government Printing, Punjab.

1921.

Price : Rs. 2-12-0 or 3*s*. & 10*d*.

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PREFACE.

When Colonel Ochterlony was posted to Ludhiana in April 1810 as Agent to the Governor-General, Captain G. Birch was appointed his Assistant. During the campaign against the Gurkhas undertaken in 1841, Colonel Ochterlony commanded one of the columns, and in his absence on active service, Captain Birch was entrusted with the management of our relations with the Sikh States. On the termination of the campaign, Major-General Sir David Ochterlony, whose services had been recognised by his appointment as a Knight Commander of the Bath, was in June 1815 vested with control over the territory conquered from the Gurkhas, his designation being altered to that of Superintendent of Political Affairs and Agent to the Governor-General in the territories of the Protected Sikh and Hill Chiefs between the Jamna and the Sutlej. He was now given a second Assistant, in addition to Captain Birch who was stationed at Nahan. In October 1815, Sir David Ochterlony's office was transferred from Ludhiana to Karnal where it remained until it was finally removed to Amballa in March 1822.

There are on record in the Panjab Secretariat four volumes of rough notes kept by Captain Birch. They contain mostly memoranda of disputes between Cis-Sutlej Chiefs regarding shares in land, inheritance and the like, with abstracts of evidence, records of trials for serious offences, some letters to Chiefs, etc.

A few specimens from these note-books have been printed in this volume of "Selections," to show the manner in which enquiries were made and to throw light on the methods of administration during the period to which they relate.

The entries as printed are exact reproductions of the author's text, except that punctuation marks have been inserted where necessary. No attempt has been made to modernise the spelling of names of persons and places.

TABLE OF CONTENTS.

INTRODUCTORY NOTE.

THE present volume is one of a series of selections from the Punjab Government records which have been published by the Punjab Government. The volumes constituting the series are—

The Delhi Residency and Agency Records ...	1807-1857, Volume I.
The Ludhiana Agency Records ...	1808-1815, Volume II.
The Political Diaries of the Resident at Lahore and his Assistants ...	1846-1849, Volumes III-VI.
The Mutiny Records—Correspondence and Reports	1857-1858, Volumes VII and VIII, each in two parts.
Selections from Note-Books kept by Captain G. Birch, Assistant to Agent to the Governor-General, Karnal Agency ...	1818-1821, Volume IX.

It is hoped that it will be possible at some future date, when funds are available, to complete this series of Selections by printing (*a*) the records of the Karnal, Ambala and Ludhiana Agencies (including the despatches of Sir D. Ochterlony, Superintendent of Political Affairs and Agent to the Governor-

General at Ludhiana), 1816-1840; (*b*) the records of the North-West Frontier Agency, 1840-1845; and (*c*) those of the Lahore Residency, 1846-1849.

The material for the first eight volumes was prepared and put through the Press by Mr. A. Raynor, late Registrar of the Punjab Civil Secretariat, and that for the ninth by Mr. H. R. Goulding, I. S. O., late Assistant Secretary to the Financial Commissioners, Punjab.

LAHORE,

April 1921.

Selections from Note-Books kept by Captain G. Birch, Assistant to Agent to the Governor-General, Karnal Agency.

No. 1.

4th March.—Sent Metcalfe Hoondy for 25 gold mohars *nuzzer* for His Majesty for Munny Majra Rajah's firman.—(*Book No. 66, page 15*).

Hoondy to Mr. Metcalfe for 25 gold mohars as *nuzzer* to His Majesty for Munny Majra Rajah's firman

No. 2.

8th March.—Letter to Surdar Futty Sing, Alloowalleea.—Being informed that you have commenced on a considerable increase to your fort at Isroo, I think proper to recommend that on receipt of this you cause all operations to that effect to cease, as it is not necessary or proper to construct works of the nature in the protected States without the permission of the British Government, which I have to advise you to obtain on any future occasion previous to putting such intentions into execution. Had the old fortification only been repairing, I should not (*sic*).—(*Book No. 65, page 15*).

Surdar Futty Sing, Alloowalleea, told to stop building additions to Fort at Isroo.

No. 3.

No. 1.—Translation of urzee *from Rajah Hummeer Sing of Munny Majra, on part of his son, Ummer Sing.*—After the death of Baye Kurrum Sing, his brother, Bhye Lall Sing, claimed all this possession and property. Ranee Bhaug Berry, the widow of Bhye Kurrum Sing, expressed to the General her desire that her grandson, Umr Sing, whom she had adopted as a son, should succeed as heir. And the General was good enough to communicate the same to the British Government who were pleased to reply that Ranee Bhaug Berry was in possession and that on her death it would be considered. After that Ranee Bhaug Berry from herself caused to be performed the ceremony of betrothing Ummer Sing to a female of the Balchupper family, and on the ceremony of the *ticka*, the Ranee sent a messenger to the General for

Succession to the property in Kuckralla, &c., of Ranee Bhaug Berry of Munny Majra.

permission to perform it and the horse that was sent on the occasion, amongst the other presents for the Balchuppereans on the Kuskah, was forwarded to the General, and the Ranee intended to complete the marriage ceremony, and wrote out and affixed her seal to her desire that Goverdund Sing and Ummer Sing should be heirs to her possessions and property—copy of which accompanies this. None of the Sardars of this part of the country would sign it on account of Bhye Lall Sing, for which reason she would not send it to any one. On her death-bed, she desired that Ummer Sing would perform the funeral ceremonies—which he did.

No. 2.—Translation of Ranee Bhaug Berry's Will.—Whereas it is my desire that Goverdund Sing and Ummer Sing, sons of Hummeer Sing, who is son of Rajah Gopal Sing of Munny Majra, who are my grandsons, should succeed to my possessions.

Therefore no other is entitled to them and I grant them to the same, and no other of my relations has any claim to them. It is my pleasure thus to grant them. Therefore I write the same. Written in month of *Phaggun*, in 1867 (A. D. 1810-11) at Kuckralla.—(*Book No. 66, page 58*).

ENCLOSURE (A) TO 3.

Questions regarding inheritance submitted for opinion of Rajahs of Patialah, Nabha, Jheendh and Keythul.

Questions to Rajahs of Patialah, Nabha, Jheendh and Keythul.—A person in the Protected Seek States, not having a son and on that account having adopted his nephew—marries and has a daughter. Also his adopted son and nephew marries. The person dies. The nephew performs all the offices and ceremonies towards his departed patron. The neighbouring Surdars instal him as heir. This heir gives away his patron's daughter by the last marriage in marriage. The nephew is in possession of his patron's possessions which he retains eight or nine years—after which, about twenty years ago, the nephew and widow of his patron quarrel, and they divide the possessions and the property remained common to both, but the nephew performed the office of valuing all the crops, &c. as at the head of affairs.

Question if the daughter or her descendants have any claim to the mother's possessions ?—(*Book No. 66, Page 43.*)

ENCLOSURE (B) TO 3.

***No.** 3.*—Urzee *of **Ruttun Koour**, widow of **Ranee Bhaug Berry's** son.*—In the Protected States, the rights of widows and orphans have ever been attended to—for instance, Anund Koour, widow of Jeymul Sing of Booreah, succeeded to her husband's possessions, though his brother, Goolab Sing, claimed them. Secondly, Ranee Dia Koour of Belaspore succeeded her husband, although Jodh Sing, Kulseah, opposed her claim. Thirdly, Ranee Ram Koour, widow of Surdar Baggail Sing, was restored to her husband's possessions, although Surdar Jodh Sing seized them. Fourthly, Ranee Dia Koour and Ranee Sookhan of Booreah inherit their husbands' estate. Fifthly, Ranee Dia Koour of Umballa, in the same manner. Sixthly, Ranee Gowrah, widow of Dia Sing. Seventhly, Ranee Praim Koour of Koomannoo, widow of Dasoo Sing. Eighthly, Ranee Dia Koour, widow of Hurry Sing, grandson of Rajah Baugh Sing of Jeendh, and hundreds of other widows in the same manner inherit their husbands' possessions.

On the death of Kurrum Sing, my father-in-law, Bhye Lall Sing claimed his possessions and now, on the death of his widow, Bhaug Berry, he again does so, but the General rejected his claim before : therefore I hope for justice to be continued and my claims attended to, as during my life time no other has any, for my husband was heir to Kurrum Sing and I am his heir. Whilst my mother-in-law, Ranee Bhaug Berry, lived, she managed affairs, but now she is gone, I am her successor and no others have any claims when an own brother has none. Justice remains with you.

No. 4.—Statement by the Ahilkars *of Ranee Bhaug Berry.*—Since the other four Rajahs of this country have possessed their territories, Kuckralla has been a separate estate. After the death of Bhye Kurrum Sing and his son, Bhye Hurdhas Sing,

their widows have possessed their estates through the protection of the British Government, although Bhye Lall Sing claimed it and Mr. Seton rejected his argument and, as he repeats his unjust application to deprive her of her rights, she applies for protection, and as the Bhye will probably argue upon the custom of the families of the four Rajahs, the case is in that of Ummer Sing getting possession of his younger brother's—Himat Sing's—estate was by his widow immediately becoming the wife of Ummer Sing, otherwise he could not have obtained this brother's possessions.

Rajah Hummeer Sing, father of Rajah Jeswant Sing, obtained possession of his brother's estates by throwing the *chudder* over his widow and taking her to wife. In the same manner, Allum Sing and Gudjput Sing of Jeendh—when Allum Sing died, his widow married Gudjput Sing who was father of the present Rajah, Baug Sing, and Purtab Singh, Rajah Baug Sing's son, who died, his widow went to his brother, Futty Sing. Dia Koour, Kunnywallah, widow of the nephew of Rajah Baug Sing, not pleasing to ally herself to Koour Futty Sing, continues in possession of her husband's estate. This is the custom of the country. But it is not the custom of the Bhyekeans (Bhye Lall Sing's family) to throw the *chudder*, that is, take brothers' wives. Therefore the claims of widows exist and are determined, and hundreds of widows have been established and protected in their rights by the British Government. Bhye Goorbux Sing has six sons—Bhooda Sing, Dhunna Sing, Goordhas Sing, Dasoo Sing, Tuckt Sing, Sookha Sing. Dasoo Sing had two sons—Lall Sing and Bahall Sing. The latter died. The former, Lall Sing, is living, and has two sons. Dhunna Sing had two sons—Kurrum Sing and Cherrut Sing. The latter died without issue, and Kurrum Sing inherited his estate. Kurrum Sing had a son, Hurdhas Sing, who died, and his widow Ruttun Koour is living. Bhye Sookha Sing had two sons —Goordut Sing and Bussowah Sing. Goordut Sing died. Bussowah Sing is living, but Bhye Lall Sing seized Goordut Sing's possessions by force, being before the protection of the British Government.

No. 5.—Petition of Ummer Sing, grandson to Bhye Kurrum Sing and Ranee Bhaug Berry.—Since I was born, Bhye Kurrum Sing and the Ranee have ever considered and adopted me as their son, and, according to the Hindoo custom, have celebrated my birthday. When Bhye Kurrum Sing died, Bhye Lall Sing laid claims to his possessions, but Ranee Bhaug Berry was confirmed in the possession by order of the British Government. The Ranee allied me in marriage to the Balchuppar family, and, with the consent of the General, caused the ceremony of the *ticka* to be performed and was preparing to complete the marriage. She made her will in my favour, of which the *ahilkars* have given you a copy, making over all her possessions and property to me.

Application of Bhye Lall Sing of Keythul, denying the right of females to succeed in the Bhyekean and Phoolkean families.

No. 6.—From Bhye Lall Sing of Keythul.—Bhye Bhugtoo, ancestor of Bhye Lall Sing, had two sons and a daughter, one named Bhye Geewan, the other Bhye Gowrah. The daughter's name Gawree. After the decease of Bhye Bhugtoo, Bhye Geewan, when seventeen years of age, died, and after his death, six or seven months, his widow had a son who was named Sunt Dhar—and he had numerous progeny. Bhye Gowrah succeeded to the *musnud* and the sister, Gawree, was supported and remained at her ease, and had no control. Bhye Gowrah had two wives, by whom he had four sons and two daughters—1st Dial Sing, 2nd Mie Dhas, 3rd Bhye Koosul Sing, 4th Bhye Moor Sing, and the daughters were married and remained with their husbands. Bhye Koosul Sing had a son named Ummer Sing and he had a daughter named Tarran. Koosul Sing and Ummer Sing died, but the daughter Tarran inherited no share of the State. She went to her father-in-law, but being discontented she went to her own father's and was supported by their bounty. Bhye Mie Dhas died without issue. Bhye Moor Sing had children, and his descendant, Bhye Nund Sing, is now living. Bhye Dial Sing, great-grandfather of Bhye Lall Sing, had a son, Goorbux Sing, and two daughters, Bibbee Lallan and Bibbee Bhaggo. Bibbee Bhaggo died without issue. Bibbee Lallan, with her husband and family, on account of the tyrannical conduct of their Surdar, came to Keythul, but had no concern

there. Bhye Goorbux Sing had six sons and a daughter. And the daughter, marrying, lived with her father-in-law at first and afterwards at Keythul. One of the sons died in infancy—the others, Bhye Boodah Sing, Tuckt Sing, Dhunna Sing and Dasoo Sing and Sookha Sing. After the death of Bhye Goorbux Sing, Bhye Boodah Sing succeeded him and the other four sons had *jageers* and dependent on him. Bhye Boodah Sing died without issue. Bhye Dasoo Sing, father of Bhye Lall Sing, was placed on the *musnud* and one of Bhye Boodah Sing's widows had a provision and died—the other is living. Bhye Dasoo Sing inherited the *jageer* of the widow who died, and the other three brothers were subservient to him. On the death of Dasoo Sing, Bhye Lall Singh succeeded to the Raje. Bhye Dasoo Sing had two sons—Bhye Bahal Sing and 2nd Bhye Lall Singh. Bhye Bahal Sing died and Bhye Lall Sing inherited his property.

After some time, Bhye Tuckt Sing, uncle to Bhye Lall Sing, died—and Bhye Dhul Sing, son of Bhye Tuckt Sing, succeeded to him but, when 7 or 8 years old, died, and Bhye Lall Sing succeeded him, and he gave to Bhye Kurrum, son of Dhunna Sing, elder brother of Kurrum Sing, four or five villages—as Bhye Kurrum Sing was on the best terms with Bhye Lall Sing. If the widow of Tuckt Sing, Sookhan, who is living, was entitled to succeed her husband, how came Kurrum Sing to accept four or five villages from Bhye Lall Sing ?

Bhye Dhunna Sing had two sons, Kurrum and Cherrut Sing, and he gave them eight villages each in *jageer*. The daughter died soon after the death of Dhunna Sing. Cherrut Sing died, but his widow is still alive. Kurrum Sing inherited his villages and she did not get any part of them.

Bhye Sookah Sing had two sons, Gooverdut Sing and Bhye Bussowah Sing. Gooverdut Sing died and Bhye Bussowah Sing inherits his father's share.

Bhye Kurrum Sing had one son and three daughters—Bibbee Dasan, Sahib Koour, Chund Koour. The son died during the life of his father. His widow is alive and has a

village for her support. Bibbee Dasan, who was married to a person over the Sutlej and from whom Runjeet Sing took his possessions, came back, and Bhye Kurrum Sing gave her a village, and, her husband having been killed in an affray with some *sewars* of Patialah, the Rajah gave her another village.

The second daughter, Sahib Koour, is married to Goolab Sing of Thanesser. The third daughter, Chund Koour, who is married to the son of Gopal Sing, the Rajah of Munny Majra, has two sons and remains with her husband. The custom is such, but if the husband dies and the widow is in want or anything causes to leave her husband's house, she returns to her parents. They provide for her if they please: she has no claims upon them. In the Bhyekean and Phoolkean families neither widows nor daughters--nor the sons of those daughters—are entitled to inheritance of land. The country and Chiefship were gained by Goorbux Sing, ancestor of Bhye Lall Sing and Bhye Kurrum Sing.

Bhye Boodah Sing, Bhye Dasoo Sing, Bhye Tuckt Sing and Bhye Sookah Sing gained their country by their own strength. Bhye Kurrum Sing, by his carelessness, lost many villages which were gained by his ancestors left him, and they are in possession of the Ladwa Chief. Any one who has not an own brother or nephew, the nearest male relation is his heir, and women do not inherit. It has never been the case in this family.

No. 7.—Relation of the customs of the Malwa family alias *Maha Rajah Sahib Sing, Rajah Baug Sing, Rajah Jeswunt Sing and Bhye Lall Sing.*—Chowdry Phool, the founder of these families, had five sons, and those who established Rajes will be mentioned. First, Chowdry Ram Sing, great ancestor of Rajah Sahib Sing, and the other Tillon Sing, who was the eldest son. Chowdry Ram Sing had five sons—Bhooda Sing, Dhoonah Sing, Nudgbah Sing, Subba Sing, Allah Sing. Chowdry Tillok Sing had two sons Goverdut Sing (grandfather of Rajah Jeswunt Sing)—another Sookchain Sing (grandfather of Rajah Baug Sing). When Chowdry Subba Sing died, his son, Jodh Sing, inherited two places of his father's. As Jodh Singh died without

issue, Sardool Sing, father of Asur Sing, grandfather of Maharaja Sahib Sing, who was son of Rajah Allah Sing, inherited Jodh Sing's property. Rajah Allah Sing had three sons and daughter—Bhoomeah Sing, Sardool Singh, and Lall Sing and Bibbee Perdan who was married to a person over the Sutluj and had a son named Seaum Sing. After the death of Rajah Allah Sing, Seaum Sing took Allah Sing's sword and wore it himself, when Asur Sing took it away from him. Bhoomeah Sing died and left a daughter, Bibbee Rajindur, who was married at Bhugwarrah and had a son and daughter. When Taig Chund, her son died, she denied that Jodh Sing, her grandson, should be her heir, which was not allowed, and Bibbee Rajindur did not inherit anything from her father. After the death of Rajindur, Jodh Sing remained in possession of her possession about 2½ months, when his relations murdered him, and Choor Mull, brother of Rajindur's husband, succeeded. Sahib Sing, son of Jodh Sing, is alive, but has not any possession. Lall Sing died without issue, so Asur Sing inherited his possession, and his widow did not get anything but a provision. Allah Sing's three sons having died, Raja Asur Sing and Himmut Sing, being his grandsons, succeeded him, but if he had wished his son Lall Sing's widow, Bhagga, to succeed, he could have effected it, instead of which she had nothing. Himmut Sing and Rajah Asur Sing were sons of Sardool Sing. After the death of Himmut Sing, Rajah Asur Sing inherited his villages and his widow and daughter did not get anything. Chowdry Goverdut Sing had a son, Chowdry Soorut Sing, and Chowdry Sookchain, two sons, Allum Sing and Rajah Gudjput Sing. Soorut Sing had two sons, Hummeer Sing, father of Rajah Jeswunt Sing, and the other Kaffoor Sing. When Kaffoor Sing died, Rajah Humeer Sing succeeded to his possessions, though his widow and mother were living but had no claims. When Allum Sing and Rajah Gudjput Sing, sons of Chowdry Sookchain Sing, fought, Bhallawalla came into possession of Allum Sing and Mundee to Gudjput Sing. When Allum Sing died, his widow, his daughter, and grandson by that daughter, were living, but Rajah Gudjput Sing inherited Bhullawallah, for, except pro-

perty and clothes, women are not entitled to anything—the succession is through the male line, and not the female.

No. 8.—In reply to the claims made in the female descent, the only instances apparently deserving of notice are that the present Rajah Baug Sing of Jeendh, having given *jageers* to two of his sons who died, resumed them, and the widows did not succeed to them. The rest is a repetition of the instance mentioned in the foregoing.

No. 9.—Urzee *of Surdar Goolab Sing of Thannesser.*—About a month ago, the mother of my wife, Ranee Bhaug Berry, died. She had not a son, but three daughters—Dasan, the eldest, second Sahib Koour, third Chund Koour. Dasan was married to a person over the Sutlej. Sahib Koour is my wife, and Chund Koour wife of the Rajah of Munny Majra. On the death of Ranee Bhaug Berry, Chund Koour went to Kuckralla with 5 or 600 sepoys and made arrangements. On hearing this, I thought of doing the same, for I had a prior claim, but I received orders from you that, until the decision of the British Government was obtained, no one was to interfere. I therefore refrained. Dasan has long been a widow, and on that account Ranee Bhaug Berry had her to live with her and gave her a village for her support, which she possesses. I have therefore the first claim, Sahib Koour being the superior, and no other has a right to succeed. I therefore hope to be put in possession of Ranee Bhaug Berry's estate.

No. 10.—Urzee *from the* Vakeel *and other agents sent to Kurnaul by Bhye Lall Sing.*—Our master has already submitted to you two statements of the customs in the Phoolkean and Bhyekean families which we trust will meet with due attention.

In those families, the widow of one who dies without issue—a son's wife or daughter or the daughter of a daughter—are not entitled to any landed inheritance. This our master has stated before, and if there is any opposite argument, he can reply to it. The *ahilkars* of Kuckralla first urged the claims of the grandson by the female descent (Ummer Sing) and now we hear they

urge the claim of the son's widow, deserting the custom of the family for that of the Sikhs which are greatly at variance with each other. Bhye Hurdhas Sing, son of Bhye Kurrum Sing, died at seven years old and Ranee Bhaug Berry wished to make her grandson (Ummer Sing) heir, and now the *ahilkars* apply for the son's widow. Our master has nothing to do with the customs of the Sikhs. However, we can produce instances in his favour amongst them. Hurry Sing, Bhungee, was a great Surdar over the Sutlej and, dying, his brother Junda Sing became his heir and after him Gaindah Sing, who had a wife and daughter. The latter was married to Rajah Sahib Sing. After the death of Gaindah Sing, his brother, Dasoo Sing, succeeded to his possessions and neither his widow nor daughter got anything. After Dasoo Sing, Kurrum Sing *alias* Doolo, succeeded him. The Bhungean family possessed Umritsar and Lahore, which Rajah Runjeet Sing deprived them of. Jessah Sing, Alloowalleah, had two wives and two daughters and two sons-in-law, Moor Sing and Dedar Sing. When Jessah Sing died, Baug Sing, father of the present Futty Sing, who was five or six removes of another branch of the family, succeeded him, and the widows and the daughters did not obtain anything.

With regard to the Sikhs on this side, Sahib Sing, brother of Goordut Sing of Ladwa, dying, his widow and her brother were living but his brother, Goordut Sing, succeeded him and the widow got a village or two in *jageer*.

Mitab Sing, brother of Goolab Sing, Dhullahwallah, dying, had two widows, but Goolab Sing, his brother, succeeded to his possessions.

Kroorah Sing was a Surdar and had only a nephew. He therefore adopted Baggail Sing who succeeded to his possessions, and his nephew did not get anything.

Himmut Singh of Shahabad, dying, he had a nephew, but a man independent of the family succeeded him.

Dewan Sing, Lundah, dying, had two widows and two daughters, but his adopted heir succeeded him (Sahib Sing).

Dhurrum Sing and Kurrum Sing, Shiheed, were brothers, and on the death of Dhurrum Sing, Kurrum Sing succeeded to his possessions Amongst the Sikhs there are several customs, and where there are no male relations worthy to succeed, women become heirs. But the custom of the Malwa family, that is, of the Phoolkean and Bhyekean, has always been the same. For instance, Purtab Sing and Mitab Sing, sons of Rajah Baug Sing of Jeendh, who died at years of discretion and left five widows who, by the justice of the British Government and according to the family custom, are provided for by the present Rajah. For if any land or village was given to the daughter it is taken away if her husband dies.

Question to Surdar Goolab Sing of Thannesser.—What law or custom can you produce in favour of the claim you have made on the part of your wife, Sahib Koour, to the inheritance of her deceased mother, Ranee Bhaug Berry, and what instances can you state in support of it?

Question to Rajah Hummeer Sing of Munny Majra.—What law or custom can you urge in support of the right Ranee Bhaug Berry had to will her inheritance to your sons, Goverdund Sing and Ummer Sing?

2nd.—What instances can you mention of daughters being passed over and their children succeeding in preference to them?

3rd.—And if the child or children of a daughter have succeeded, were all other claims wholly or only partially excluded?

Question to Ruttun Koour, widow of Hurdhas Sing, who was son af Ranee Bhaug Berry.—What instances can you state in the Malwa family of a widow in your situation inheriting what her husband would have had if he had lived?

2nd.—Various instances have been urged by Bhye Lall Sing where the brother succeeded, to the exclusion of all the female relatives. What can you urge to the contrary in the Malwa family?

Statement by Goolab Sing Shiheed's Vakeel, *relative to his possession.*—Kurrum Sing's father died about 35 years ago and

(? his) mother had management of his affairs till about 23 or 24 years ago when Goolab Sing took the whole management from her, but Goolab Sing of Thannesser, who had married his sister, contended with him for Kaseree (12 villages) in consort with Mitab Singh and it was settled that Kaseree and 5 others should remain with Goolab Singh, and Huldree, Pungail, Lunger, Chunneah, Chuppra, Keeree to Mitab Sing. About three or 4 years after that, Pinjewlah, Nenewlah, which were in Goolab Sing's possession, Mitab Sing bribed the *thanadar* and got possession, except of Batrohun when an arrangement was made that, except Batrohun, the rest should be divided equally between them. After this, the brothers agreed to give one village, Sirkopra, to their mother, Mie Hookman. Dumdumma (12 villages) remained with Goolab Sing, until Phoola Sing, Ekallee, took it in 1866. The brother, Dhurrum Sing's, possession came to Kurrum Sing on his death by taking the widow in marriage. When Goolab Singh took his father's possession 23 or 24 years ago, the widow, Dasan, got possession of her late husband's share and kept it till Goolab Sing seized it about 12 years ago. Talook Shahzadpore—when he gave Mibal (? Mitab) Sing four of the villages and kept twelve himself, as is the case to this day. Goolab Sing got possession of Fyzoolapoore about 20 years ago, which his father had given to a Sikh who died.

Mitab Singh's Vakeel's *reply*.—That in addition to the six mentioned to have been given to Mitab Sing of Kaseree, Budgowan being with jageerdar who went over to Mitab Sing, he got possession and retains it, so has 7 villages instead of 6 as first intended. Mitab Singh's *Vakeel* agrees that when Kurrum Sing and Dhurrum Singh were (?) Dhurrum Sing, the younger, had nothing to do with Dumdumma and he cannot contradict the assertion that Kurrum, who he acknowledges was called the Surdar, made an offering of 10,000 rupees. Nor had Mitab Sing for the 23 or 24 years ever anything to do with Dumdumma.

The history of Dumdumma is that about 80 years ago, Sooda Sing, an Ekalee, possessed it, and after that Dheep

Sing, who was killed when Kurrum Sing, Shiheed, took it and placed Run Sing, an Ekalee, in possession, as it is a place of worship.

No. 1—Reply from Ruttun Koour, widow of Bhye Hurdhas Sing, to the following questions:—

Question.—What instances can you state in the Malwa family of a widow in your situation inheriting what her husband should have had if he had lived?

Reply.—Every widow is entitled to inherit her husband's possessions if she does not behave improperly but remains in his name. But if she takes another husband, she forfeits the claims. And it was the custom in the Malwa family for widows to marry again, but not in the Bhyekean family. Before the protection of the British Government in this country, every Chief acted according to his power without any attention to the Shaster or any laws or customs, so that a widow had no chance of obtaining her right, but the British Government protected all; for instance, on the death of Bhye Kurram Sing, Bhye Lall Sing claimed the possessions, but, by the justice of the British Government, the widow, Ranee Bhaug Berry, was established as heir. A relation of three or four removes is not entitled to inherit: as Bhye Lall Sing is, he has no claim. Ranee Dia Koour, Khunnawallah, who is widow of Rajah Baug Sing, has been solicited by Koour Futty Sing of Jeend to become his wife, but she refuses, and enjoys her late husband's possessions.

Bhoop Sing, brother to Rajah Baug, had two sons—Kurrum Sing and Bussowah Sing. Kurrum Sing died and his widow retains his territory

Sher Sing of Booreah had two sons—Jeymul Sing and Goolab Sing. Jeymul Sing died and his widow inherits his estate. The same of Ranee Dia Koour of Umballa. Ranee Ram Koour, widow of Baggail Sing, and the Ranee of Belaspore, and Ranee Sookhan of Booreah, Ranee Gowran of Bobeal and many other widows in the same manner enjoy their husbands' possessions, and during my life I am heir to what my husband was entitled to.

No. 2.—Raja Hummeer Sing of Munny Majra, on part of his sons, to the following questions :—

1st question.—By what law or custom had Ranee Bhaug Berry the right to will away her possessions to her grandson ?

Reply.—It is well known both by the institutes of the Shashter and Koran that, in failure of a male descent, the female descent inherit, and if a person has not a male heir, they are at liberty to adopt one and none have a right to oppose their inheritance. During the lifetime of Kurrum Sing, Ranee Bhaug Berry adopted Ummer Sing as her son and performed all the offices of a parent, keeping his birthday and causing the preparatory ceremony to marriage to take him into the Balchuppar family, on which occasion the *ticka* was performed and she intended to fulfil the final ceremony. Besides which she formally wrote out her will in favour of Ummer Sing, for every widow has a right to do what she likes with her possession and, if she has not a son, by the rules of the Shaster, the grandson is heir, and by that law Ummer Sing is entitled to succeed to her.

2nd question.—What instances can you state of daughters being passed over and their children succeeding in preference to them ?

Reply.—If a person has not a son but a daughter and she is married and has a son and the grandmother adopts her grandson, he succeeds in preference to the daughter—that is, to his mother.

3rd question.—If the child or children of a daughter succeed, are all other claims wholly or partially excluded ?

Reply.—If a person has not a son and does not adopt any, the possessions and property are divided amongst the nearest relatives.

Paper attached to foregoing.—Chowdry Tilok Chund and Chowdry Choor Mull, Phugwarrahwala, were possessors of six or seven villages after the death of their father, which they divided between them. Chowdry Tilok Chund married Ranee Rajindur, sister to Rajah Ummer Sing of Patialah, but she

had not a son but had a daughter, who had a son named Jodh Sing. On Tilok Chund's death, Ranee Rajindur put her grandson, Jodh Sing, in possession of her husband's territory and Chowdry Choor Mull did not succeed to his brother's possessions.

2nd.—Chowdry Choor Mull had not a son but had a daughter, who had a son, and on Choor Mull's death, his widow put her grandson, Dillail Sing, in possession of her husband's lands.

3rd.—Soorgun Sing, Sodee, was married to a daughter of Sudda Song of Dhunowarah and had a son, Bherpoor Sing. Sudda Sing and his wife made their grandson, Bherpoor Sing, their heir. Sudda Sing's widow and nephew are living.—(*Book No. 66, pages 83—112.*)

ENCLOSURE (C) TO 3.

No. 3.—Bhye Lall Sing's reply to Ranee Ruttun Koour's arguments:—It is not the custom of the Bhyekeans for females to inherit. Gooroo Ram Dhas decreed at Umritsur that the Bhyekean family should adhere to the Kutree ordinances and abolish the inheritance of females, and Gooroo Ram Dhas adopted my ancestors as his sons and gave us the title of Bhye, and we consider the wife of the younger brother like a sister and that of an elder brother as a mother. Bhye Boodah Sing (my uncle) had two wives—Bhaghan and Purdun. On his death, Bhaghan went to Umritsur and bestowed all her wealth on a temple where she died. Purdun is living and is supported, but Bhye Boodah's possessions were inherited by my father, for women are not put to govern, and Tuckt Sing, my uncle's son Dull Sing (*sic*), died at 7 years of age, after his father's decease and I obtained the possessions.

Kuckralla belonged to Tuckt Sing, but I gave it to Bhye Kurrum Sing, my first cousin, as we had both claims. Mie Sookhan, widow of Tuckt Sing, lives with me.

Cherrut Singh, own brother to Kurrum Sing, dying, Kurrum Singh inherited his *jageer*—why did not his widow succeed? She had nothing, though she lived 30 years. Ruttun Koour, in claiming inheritance, is inattentive to the customs of the family. Bahall Singh, my brother, died: I inherited his possessions and his widows remain with me. To write more is unnecessary. I only hope that all arguments advanced may be shewn me to reply to.

The remainder of this statement is to the effect that, in the Patialah family, females have not succeeded and instances mentioned, also that amongst Rajpoots women do not inherit as in the instances of Dowlu Row Scindea who was a nephew. Also of Jeypore, Jodhpore, Nawab of Lucknow, Holkar and the hill Rajahs.

Urzee *of Bheem Sing of Booreah.*—You desired me to give in a written statement of villages, etc., I claim of Gower Sing's. In *Sumbat* 1865 (A.D. 1809), Surdar Bugwan Sing confined me and seized all my possessions. On escaping, I fought him for six months and obtained five villages back. Three I gave to my Putteedars and retained two myself, the Surdarree share of which I divide amongst my family. In *Sumbat* 1849 (A.D. 1793), my mother died, when Ranee Dia Koour attempted to give the grain of her share to my sister, which I opposed, but she insisted upon it and I was helpless. So I remained quiet upon the remainder.

In *Sumbat* 1873 (A.D. 1817), my sister died, when Ranee Dia Koour seized all that was in my house when you ordered her to send in my *razinamah* which she has not done, but threatens to oppose Surmook Singh, Kotewallah, against me and distress me by delay. I therefore pray that what Bugwan Sing deprived me of and the property Ranee Dia Kour has seized should be restored.

In 1865 (A.D. 1809), I recovered from Surdar Bugwan Sing the following five villages—Kerhara and share of Nowa Gong for myself and the following of my family. The produce of Now a Gong entirely to myself (my father had half) and the rest amongst Persah Sing, Koour Sing, Hazara Sing. Bugwan Sing in 1869 (A.D. 1813) seized the three villages I gave my Putteedars which belonged as follows:—Momadee to Manna Sing and Momada to Praim Sing and Abdoolapore to Jeet Sing.

No. 4.—From Bhye Lall Sing.—What Ruttun Koour has urged—that on the death of Kurrum Sing I claimed his possessions and failed and that the widow obtained them, I have thus to reply to. I have before stated the custom of the Malwa family and those who were secretly applied to on the occasion answered in a general manner without stating instances and were influenced by bribery, and the Surdars stated that *property* descended to females, but not land. I was at Dehlee at the time and the *ahilkars* of Kuckralla, taking advantage of it, obtained false evidence against me. But if any will give instances of facts amongst the Bhyekean and Phoolkean families, it is well, but secret assertions should not be attended to. I will reply to all others.

Ruttun Koour writes that I am the fourth descent from Kurrum Sing. The case is Bhye Dasoo Sing and Bhai Dhunna Sing were own brothers and we are their sons (Bhye Dasoo Sing—Bhye Lall Sing's father, and Dhunna Sing—Kurrum Sing). Bhye Tuckt Sing was brother to Dasso and Dhunna Sing, so our uncle, and as his son died, I obtained his possessions and I gave Kuckralla and four or five other villages from them to Kurrum Sing. If Kurrum was not a near relative, why should I have given him so much? Ummer Sing succeeded to all his grandfather's possessions, his uncle's and brother's. In the same manner I am, on the same principle, heir to Kurrum Sing—not on Ruttun Koour, as her husband died in childhood, when his father was living, consequently Ruttun Koour has no claim, which is the ordinance of the Koran.

2ndly. In reply to Ruttun Koour's observations that in the cases of Baugh Sing, Boop Sing and Kurrum Sing and Bussowah Sing—

Reply.—Boop Sing had two sons—Bussowah Sing and Kurrum Sing—by different mothers. Boop Sing dying, the sons succeeded. Kurrum Sing died : his son succeeded to him and Bussowah Sing kept his share. What Ruttun Koour has alleged of Kurrum Sing not having a son, is false—his son has Bazzeedpore, between Patialah and Nabha.

Ruttun Koour urges that Dia Kour, Kunneewallah, widow of Hurry Sing, nephew of Rajah Baug Sing, possesses his estate, and Koour Futty Sing, son of Baug Sing, according to the custom of his caste, wished to marry the widow, but she did not consent.

Reply.—That Dussownda Sing's widow (Baperroze), mother of Dia Koour, possesses Kunnee. When Rajah Runjeet Sing came into the country, he seized places and gave them to others and gave Kunnee to Rajah Baug Sing, but it is not his by right of inheritance. But as Rajah Baug Sing was well inclined towards the widow, Baperroze, she remained there, but is in all respects obedient to him.

Hurry Sing, nephew of Baug Sing, died about the time of the marriage of Kurruck Sing (Runjeet Sing's son) at which time Baug Sing went to the marriage and was taken ill and became sleepless. His sons rebelled and quarrelled amongst each other, so no attention was paid to Kunnee. At that time Ranee Subrie and Moonshee Jessee Ram were in authority. The Moonshee was very corrupt and he called the Kunneewallah (Ranee Dia Koour) and caused her to write her obedience, etc., to Koour Futty Sing—and persuaded Ranee Subrie to make some arrangement relative to Kunnee, lest in the disturbances of their family it should fall into any other hands, as it was not Baug Sing's by regular inheritance.

Purtab Sing and Mitab Sing were Baug Sing's sons. Mitab Sing was married into the Bullumghur family and the Talook of Moreda was given to Purtab Sing, and Ballawallee to Mitab Sing and his mother Subrie, and Sungroor to Koour

Futty Sing. After the death of Ranee Subrie and Purtab Sing, and Mitab Sing, the five widows of those sons did not inherit any of their husbands' *jageers*, and the British Government established Koour Futty Sing in charge of the Raje and to provide for these widows that the chiefship should not be injured. Ruttun Koour in arguing upon Baug Sing's family—why did she not state the case of the aforementioned five widows? For Ruttun Koour's case is like theirs. In the Phoolkean and Bhyekean families, neither women nor the widows of a son who are in the third remove ever succeed to inheritance. Ranee Subrie was manager of Rajah Baug Sing's affairs and her sons, who had grown to manhood and died, their widows only obtained maintenance and no inheritance. Bhye Hurdhas Sing died at an early age; therefore, what is his widow entitled to? Futty Sing did not solicit the five widows of his brothers in marriage. Why should he have wished to marry Dia Koour, who is of advanced age? The *ahilkars* of Kuckralla are not informed of anything, or how would they have stated that Kurrum Sing had no son and that his widow was in possession? With regard to the instances adduced amongst the Sikhs, I have before stated we have not anything to do with them. The Sikhs are of various castes like the Pindarrees and Kuzzacks.

In the case of Umballa, Goorbux Sing (husband of Ranee Dia Koour) and Lall Sing were brothers—were sharers of the Raje. Lall Sing was killed and Goorbux Sing succeeded, though he was the younger and did not take his widow to wife. Roop Koour, his widow, had two villages given for her subsistence and lived thirty years. She complained, but got no redress, and all Goorbux Sing's possessions reverted to Ranee Dia Koour, but the two villages given to Roop Koour remained with her. If the widow was entitled to inherit, how came Goorbux Sing to get Lall Sing's possessions? On Goorbux Sing's death, there not being any male relative fit to govern, the widow succeeded. Oodee Sing was adopted, but was thought unfit to govern. On Koower Sing, the (?) of the Sikh Chief's death, his daughter did not succeed with Futty

Sing and Cooshal Sing. The nephew inherited. On Cooshal Sing's death, Soodh Sing and Boodh Sing succeeded—and on Soodh Sing's death, Boodh Sing succeeded and the daughters did not inherit anything.

Bugwan Sing of Booreah, after the death of Roy Sing, succeeded to his possession and his daughters did not inherit. If there had been any male relatives worthy of succeeding, Ranee Dia Kour would not have been heir. If you inquire amongst the Sikhs, it was not the custom for women to inherit. I have before written a full history of Baggail Sing. He was an adopted son of Kroorah Sing and succeeded him because he was worthy and capable of governing and his nephew was set aside. Baggail Sing had only a daughter. He made his sister's husband, Hummeer Sing, proprietor of all his country over the Sutlej. He died during Baggail's life-time and that portion was made over to his (Baggail Sing's) wife's brother, Koomrporeah, and he died. Then Baggail Sing died and the neighbouring Surdars established his favorite companion, Sookoo Sing, as there were no worthy relatives. Sookoo Sing would not consent, but having obtained wealth by his employments, settled in Tulwun.

Baggail Sing's country was seized by many and his daughter got nothing. The Sikhs have no settled system—whoever was thought worthy to govern was established and where no near male relations existed, women inherited. Those of a different caste cannot inherit. Jodh Sing claimed Baggail Sing's possession but was not attended to, being not related: he applied, being a *missaldar* and capable of governing. The Kuckralla arguments are various and to no settled point. Rajah Hummeer having urged that Bhye Kurrum Sing and Ranee Bhaug Berry adopted their grandsons, Ummer Sing and Goverdund Sing, as heirs and made a written will to that effect, and married Ummer Sing with the General's sanction into the Balchuppar family and sent a horse to the General, but did not get seals and witnesses to the will from Bhye Lall Sing's animosity. My reply is that, having the General's consent does not confirm anything. The Surdars marry without

requiring sanction according to their pleasure and his receiving the horse was to honour them. If he had written anything on the occasion, let them shew it. Ranee Dasoo, the second mother of Rajah Sahib Sing, like Ranee Praim Koour, was a particularly good woman and both had *jageers*. Ranee Dasoo married her grand-daughter to the son of Kurrum Sing, Neermullah, and paid the expenses and took the offerings, but neither son-in-law or grand-daughter succeeded to her country.

If Ranee As Koour was to marry her grand-daughter, what wonder would there be in it? Those who are rich do so. They do not give away their territory. Why did not Ranee Bhaug Berry place them in possession whilst living? I don't know if this paper may not have been made out now by the *ahilkars*. She wished the Surdars three or four times to sign the paper, but they would not do it, having sons-in-law of their own and, if such grants were sanctioned none could rightful inheritance execute (*sic*). That Kurrum Sing adopted them is false. He was on the best terms with his relations and consulted me on all occasions. I was at Dehlee when he was dying, but Ranee Bhaug Berry would not call me and said I refused to come to him, but he sent two men privately to call me and I was at Manoutee. I wished to go to take leave of Mr. Seton, during which time Bhye Kurrum Sing died, and Ranee Bhaug Berry concerted with Rajah Gopal Sing and got herself established, but it was never the wish of Bhye Kurrum Sing. If he had adopted his grandson, we should all have known it.

During the Mahratta Government, Goordit Sing took Oomree and other places (which were Kurrum Sing's). Goolab Sing, Dulluwallah, wanted a village from Bhye Kurrum Sing and he asked my advice, and I told him not to give land to one unrelated. That was a little matter. This is a great one, which of course he would have consulted me on. It is not a question in the Phoolkean and Bhyekean families that I need reply to Hummeer Sing's claims, was I not called upon to do so. Kurrum Sing was always displeased at the right of Hummeer Sing, and abused those who were instrumental in the marriage. Bhye Kurrum Sing died in the month of *Assooj* (the *Kannajat*) in

Sumbat 1867 (A.D. 1811), and the *ahilkars* put his seal and dated the will in *Phagoon* 1867 (A.D, 1811), which was six months afterwards. This is a point to attend to. And as there are no signatures of Surdars, I don't know if the *ahilkars* may not have made the will since the Ranee's death. Rajah Gopal Sing wanted the General to sign a paper in favor of his grandson, but he refused to do it—the General told my people, on their speaking of it at Kurnaul, that the will was only signed by the *ahilkars* and, therefore, of no avail.

If women were to inherit, what becomes of chiefships? (With an extract to the disparagement of women's character and inability to govern.)

Reply from Bhye Lall Sing to the arguments used by Rajah Hummeer Sing of Munny Majra.—What Rajah Hummeer Sing advances of the Hindoo and Musselman ordinances being well known in Hindostan to give inheritance to females where there are no male relatives, is thus replied to. The Mussalman Prophet had no sons, but daughters, and their sons could not establish inheritance.

Hummeer Sing has stated that Kurrum Sing adopted Ummer Sing from infancy. If he had done so, why did he not get his relatives and the Malwa family and the Sodies and the paramount Government to authorize his so doing? Kurrum Sing never mentioned anything about it. The will was made out six months after his death. Neither by the Hindoo or Musselman law can a woman will away possessions. If Ranee Bhaug Berry wished to do so, it was proper, both according to the Sherra and Shaster, for her to have had my signature. If she was not on good terms with me, her other relatives could have attested the will or the Sodi, our *Peer*, or the person in power, when it would have been good, but none of them have signed. The *ahilkars* of Kuckralla have written both Ummer Sing and Goverdund Sing's names and in the will only Ummer Sing is mentioned.

Kurrum Sing never mentioned his sons-in-law or Keythul is not so far from Kuckralla that I should not have heard it and at that time I had not any son—so why should he have

concealed it ? After the death of Kurrum Sing, the *ahilkars*, for their own advantage, in consort with Hummeer Sing, created this claimant.

What Rajah Hummeer Sing states of a person dying without issue and adopting an heir, that the property is still divided amongst the relatives, let him prove by any instances he can produce. There are many religions in the country and the laws of the Shaster have existed about a thousand years, and they state that each country has its own laws and they should be followed. In this country are Rajpoots, Hindoos and Mussalmans, and women do not succeed.

Nawab Nujjuf Khan had two daughters and two sons-in-law, one Mirza Inniut Beg and other Mirza Mimood, and the Nawab made a *chelah* his heir. His daughters did not inherit anything, for they had not a son. For both by Hindoo and Mussalman laws, neither daughter or their sons succeed.

No. 6.—Reply from Bhye Lall Sing to Goolab Sing's arguments.—Goolab Sing, who married Sahib Koour, eldest daughter (of Ranee Bhaug Berry), having claimed inheritance with the Munny Majra chief, I reply as follows :—In the first place, he had only two villages, Mitab Sing his eldest brother having the rest. Mitab had two wives, consequently sisters-in-law to Goolab Sing, who are living. Bhaug Berry was my sister-in-law.

It is incumbent first on Goolab Sing to give up to his sisters-in-law all Mitab Sing's possessions and property before he makes the present claim. Why claim, because he has married Sahib Koour ? He has two sisters in his house—what of the father's possessions has he given them or what does he intend giving them ? If he will give them a share of his estate, we will allow his claim in this instance. Two of his sisters are married to Goolab Sing and Mitab Sing, Shiheed, and one to Dial Sing of Boebial, and he has even taken the village of Pungegong, which was given them by their father. He plunders his own family and makes claims on others.

No. 7.—Reply from Bhye Lall Sing.—The Kuckralla *ahilkars* who instance the Sikhs of Umballa and others, Sungut Sing, Neshannahwallah, was a great Surdar and was patronised by Gooroo Govind who gave him his title. Sungut Sing had two sons, Moor Sing and Annoop Sing. When Sungut Sing died they were children—therefore their maternal uncle, Dehan Sing, managed affairs, until they were of sufficient age, when they divided their father's lands between them. Annoop Sing dying, Moor Sing inherited his possession. On Moor Sing's death, the widows of both, who are now living, never inherited anything. Goolab Sing and Mitab Sing can inform you of this.

The history of Booreah is thus—Baug Sing, Surdar, died without issue and Roy Sing succeeded him, who had two daughters and no son, and Badge Sing's brother succeeded—he had a son, Bugwan Singh, who succeeded to all the three brothers' possessions, and on his death, there being no near male relation, Ranee Dia Koour succeeded. In the same way, there being no near male relations at Umballa, the Ranee succeeded, for in the first institution of the Sikh faith they remained bachelors.

The Surdars of Malwa have descended regularly and are of one caste.

Sungut Sing and the Fyzoolapooreahs are also of one caste. Other Sikhs are of various castes and therefore have various customs.

I argue on the customs of my caste. If I was to quote what belongs to the others, it would form a volume, and I have nothing to do with the Sikh customs. The *ahilkars* have argued on them.

In the Sikh institutes, women are allowed to inherit, but not in our family. Every country and people have their laws.

No. 8.—Reply from Rajah Hummeer Sing of Munny Majra.—The arguments Bhye Lall Sing has used of the customs of his family, that a daughter never succeeds to her father's inheritance, nor her children, unless the father gives one or two

villages to them. I reply that if the parents can give one or two villages, that as Kurrum Sing and Bhaug Berry favored. Ummer Sing and made their will in his behalf, which instrument Ummer Sing is in possession of, and as Ranee Bhaug Berry, by the decision of the British Government, succeeded to her husband, what Bhye Lall Sing asserts of a daughter or her children not succeeding, but may have a village or two bestowed upon them (*sic*). If there were no nearer relations, they might grant all to their grandson, and it is agreeable to the Musselman and Hindoo ordinances he should succeed, and whether male or female it is the same by those laws.

It was once decreed that a son should inherit two shares and a daughter one, and that their children should succeed. By the Shaster and Bade, a grandson by the daughter succeeds, and by those laws Ummer Sing is heir to Bhye Kurrum Sing. If a person adopts any one, it is valid, and no one can dispute. If a relation is adopted, his claim is still stronger. If a woman is made heir, she has a right to dispose of her possessions as she pleases. A married woman by the Shaster is considered half a man.

No. 9.—Urzee *of Bhye Bussowah Sing.*—My grandfather, Bhye Goorbux Sing, had six sons—1st, Bhye Dhana Sing, 2nd, Bhye Budda Sing, 3rd, Bhye Goordhas Sing, 4th, Bhye Dasoo Sing, 5th, Bhye Tuckt, 6th Bhye, Sookha Sing.

Bhye Goordhas Sing died first, without issue. The other five brothers were sharers in their possessions, but, in quarrelling, they divided both their father's country and property. Two of them having died, the remaining four had sons. Bhye Dhunna Sing had two sons—Bhye Kurrum Sing and Cherrut Sing. Bhye Dasoo Sing had also two—Bhye Bahall Sing and Bhye Lall Sing. Bhye Tuckt Sing had one—Bhye Dall Singh. Bhye Sookha Sing had two sons—Bhye Bussowah Sing and Goordut Sing: altogether seven sons. All the fathers died. Cherrut Sing then died and his share went to his brother, Kurrum Sing. Bhye Lall Sing then dying his share remained with his mother four or five years when the five brothers attacked and

divided the share amongst them, after which the five brothers, Bhye Lall Sing, Bhye Bahall Sing, Bhye Kurrum Sing, Bhye Bussowah Sing, Bhye Goordut Sing and (*sic*). Bhye Lall Singh's brother (Bahall Sing) first died and his brother inherited his share. Then Bhye Goordut Sing, my own brother died, and his widow retained his portion two or three years when I seized an opportunity to deprive her of it, but in the disturbances amongst ourselves, I lost it. At that time oppression and injustice took place—now nothing of the kind can take place and every one obtains his due and all the Surdars are informed of the justness of my claims. Bhye Kurrum was my nephew and died five or six years ago and his widow, Bhaug Berry, through the protection of the British Government, inherited his possessions. Now she is dead I have an equal claim with Bhye Lall Singh, for our fathers were own brothers.

No. 10.—Reply from Raene Ruttun Koour.—What Bhye Lall Sing states of Bhye Bodah Sing succeeding to Bhye Goorbux Sing is false. Amongst the brothers was Bhye Goordhas Sing who was murdered by Bodah Sing and Dhunna Sing, and Bodah Sing was only in possession of his own share and I had nothing to do with the chiefship. Each brother had his separate portion. Bodah Singh died—if there had been any rule of inheritance in the family, Bhye Dhunna Sing would have succeeded to him, but Bhye Tuckt Sing and Dasoo Sing were his heirs. Everything went by strength.

Bhye Dasoo Sing died and his sons succeeded, but daily quarrelled and sometimes one got a few villages, and so it was with Bhye Lall Singh. On Bahall Sing's death, Bhye Lall Sing got his possession. Then Tuckt Sing and his son Dull Sing succeeded, who died. When Kurrum Sing, Lall Sing, Bahall Sing and Bussowah Sing and Goordut Sing wanted to get his share from the widow (? who) kept it four or five years, they took it from her and divided it amongst them, except the village of Mahilah, which Bhye Lall Sing got possession of and then his brother. In short, no rules have been attended to. On Bhye Cherrut Singh's death, his widow relinquished all wordly matters and gave her country to Bhye

Kurrum Sing (*with a relation of other successions of male relations nothing to the purpose*). On Kurrum Singh's death, Ranee Bhaug Berry succeeded, through the justice of the British Government, and I, as widow of Bhye Hurdhas Sing, her son, hope for the same justice. I am at their mercy and dependent upon them. Bhye Lall Sing is obtaining the signatures and support of all the Surdars and will no doubt succeed.—(*Book No. 66, pages 136—60.*)

ENCLOSURE (D) TO 3.

Paper produced by Bhye Lall Sing on hearing of Bhye Bussowah Sing's urzee *being presented.*—I, Bhye Bussowah Sing, son of Bhye Sookha Singh. As Bhye Dasoo Sing and Sookha Sing were brothers and Dasoo Sing was chief and Sookha Sing subservient to him, and myself and Goverdut Sing were own brothers. Goverdut Sing died and left two widows—one Maun Koour, who was daughter of Bhye Lall Sing's mother's brother. The other's name was also Maun Koour and sided with me.

In General Lake's time, I effected a friendship between them. On the disturbances created by Runjeet Sing's coming Bhye Lall Sing came to Urnoul, my place of residence, and gave me an elephant and I gave him a share, and we became friends and have remained so to this day. The above reconciliation took place a year before Mr. Metcalfe's arrival.

At this time, Bhye Bahadur Sing, my son, who is about 15 years of age and is unexperienced, at the instigation of some evil-minded people at the last meeting at Thannesser, went to my place, Gowud, and got possession of it by treating with the zamindars who were in a state of rebellion towards me, Bahadur Sing has no claim (to) it whilst I am alive, and I have three more sons, I am in every respect in friendship with Bhye Lall Sing.

If any one tries to injure the harmony of our family and get possession of Man Koour's village, Tenassoo, and if Bhye Bahadur Sing creates any disturbances, they are culpable. I

am subservient to Bhye Lall Sing and Bhye Lall Sing is heir to Bhye Kurrum Singh's possessions and dependent on him for what he may bestow of it upon me. He is the superior and I am obedient.

Written this 16th of the *Mahorum*, *Sun* 1826—*Phagoon buddie Teege Sumbat* 1869 (A. D. 1813).

Signed by Kazzee of Dehlee at the request of Ahmed Khan, *Vakeel* of Bhye Bussowah Sing.

Signed by Mr. Seton, Resident of Dehlee.

" " Bussowah Singh.

Witnesses.—Hurry Sing, *Moosahib* to ditto.

Kurowree Mul, *Vakeel*, Rajah Baug Sing.

Vakeel to Bhungah Sing.

(*Book No. 66, pages 164-65* .)

ENCLOSURE (E) TO 3.

Summary of the instances and arguments advanced by the parties in support of their claims to Kuckralla and its dependencies.

No. 1.—The Rajah of Munny Majra lays claim for his sons, Goverdund Sing and Ummer Sing, upon the will of Ranee Bhaug Berry in their favor, to which there are no witnesses, as none of the Surdars would sanction it through fear and favor of Bhye Lall Sing.

No. 2.—Her will to above effect.

No. 3.—*Urzee* of Ruttun Koour, widow of Bhye Hurdhas Sing, who was son of Bhye Kurrum Sing and Ranee Bhaug Berry (and died during his father's life-time.)

Instances.—

1st.—Ranee Praim Koour, widow of Dasoo Sing of Koomanoo.

2nd.—Ranee Dia Koour, widow of Hurry Sing, grandson of Rajah Baug Sing of Jeendh.

3rd.—Bhye Lall Sing's four removes of relationship.

The other instances she mentions are generally known to me to be true, but they are of Sikh Surdars' families.

No. 4.—From *ahilkars* of Kuckralla. Rajah Ummer Sing of Patialah and Hummeer Sing of Nabha obtained possession of their brothers' estates by taking their widows to wife.

No. 5.—From Ummer Sing, grandson of Bhye Kurram Sing and Ranee Bhaug Berry from their daughter.

Argument that Ranee Bhaug Berry adopted him.

No. 6.—From Bhye Lall Sing—after many instances of brothers following each other in succession—Bhye Dull Sing, son of Bhye Tuckt Sing, died when 7 or 8 years old and Bhye Lall Sing, his cousin, succeeded to his possession.

No. 7.—By Bhye Lall Sing—many instances of the widow and sons of the daughters being rejected and uncles, nephews and cousins by the male side inheriting.

No. 8.—From Bhye Lall Sing—instancing Rajah Baug Sing of Jeendh's sons, who dying, their *jageers* reverted to the others and not their widows.

No. 9.—Surdar Goolab Sing of Thannesser's claim to Kuckralla, on the plea that he married a daughter of Ranee Bhaug Berry's.

No. 10.—By *ahilkars* of Bhye Lall Sing instancing adopted sons succeeding in preference to nephews and widows, and brothers who inherited by taking their brother's widow to wife.

The foregoing were sent to Mr. Metcalfe in the first dispatch and in consequence of the inquiries made by his desire on several points. Also, each party having seen the other's statements, the following is a summary of their replies :—

No. 1.—Ranee Ruttun Koour states the widow of an heir to succeed, but neither advances instances or arguments.

No. 2 —From Rajah Hummeer Sing of Munny Majra.—That every widow, by the ordinance of the Shaster, can will away her possessions.

Instances.—

1st.—Ranee Rajindur's grandson, Jodh Sing, succeeded her, and not Choor Mull, her husband's brother.

2nd.—Chowdry Choor Mull's widow's grandson, Dillail Sing, succeeded him.

3rd.—Sudda Sing and his wife made their grandson, Bherpoor Sing, their heir, though the widow and nephew are living.

No. 3.—Bhye Lall Sing states that Bhye Tuckt Sing's (his uncle's) son, Dull Sing, died about 7 years of age when Bhye Lall Sing succeeded to his possession of Kuckralla and he gave it to Kurrum Sing, his 1st cousin, and Dull Sing's widow lives with him. *(2ndly).*—That Cherrut Sing, brother to Kurrum Sing, died and Kurrum Sing succeeded to his possessions and not his widow. *(3rdly.)*—Bahall Sing, brother, died and Bhye Lall Sing inherits his possessions and his widow lives with him.

That amongst Rajpoots women never inherit.

No. 4.—From Bhye Lall Sing.—Bhye Dasoo Sing and Bhye Dhunna Sing were brothers, and Bhye Lall Sing is son of Dasoo Sing and Kurrum Sing of Dhunna Sing. Bhye Tuckt Sing (? was) brother to Dassoo and Dhunna and, when Bhye Tuckt Sing died, his son having died also, I as his nephew succeeded to his possession of Kuckralla, and I gave it to Kurrum Sing, my first cousin, and I am his heir, and Ruttun Koour has no claim, her husband having died whilst his father, Kurrum Sing, was living, which, by the Koran, disentitles the widow.

2ndly.—Ruttun Koour stating that Dia Koour, Kunnee-wallah, widow of Hurry Sing, who was nephew of Raja Baug Sing, inherits her husband's estates, is wrong. Her mother, Baperroze, has Kunnee which was given to her by Rajah Baug Sing.

3rdly.—The widows of Rajah Baug Sing's sons have provisions from him, but no inheritance.

4thly.—At Umballa, Goorbux Sing (husband of the present Ranee) and Lall Sing were brothers. Goorbux Sing died and Lall Sing succeeded, and on his death, Goorbux Sing's widow succeeded, and Lall Sing's widow, Roop Koour, had only two villages granted to her.

5thly.—Ranee Dasoo married her granddaughter to the son of Kurrum Sing, Neermullah, and paid the expenses,

but neither the son-in-law or grand-daughter succeeded to her country.

(*6thly*)—He acknowledges Ranee Bhaug Berry wishes the Surdars to sign the will in favor of her grandson. (*N. B.*—The will is only stated to be that of the Ranee's, so there was no occasion for his observation that it was made six months after Kurrum Sing's death.)

No. 5.—From Bhye Lall Singh.—That a woman cannot will away her estate, either by the Hindoo or Mussalman ordinances, and that, at any rate, it would not be valid without regular witnesses.

2ndly—That, in the will, Ummer Sing's name is only mentioned, etc. (*This is wrong, for both Goverdund Sing and Ummer Sing are written.*)

3rdly—That when possessions are given to an adopted person, it has been stated the property is divided amongst the relations. This Bhye Lall Sing defies them to produce any instance of, being entirely false.

No. 6.—Reply from Bhye Lall Sing to Goolab Sing of Thannesser, on account of his marriage with a daughter of Ranee Bhaug Berry's.—That, in his own case, his brothers and his sisters have not received any part of their father's estate; that he should first give a share to them before he claims for his wife's relationship.

No. 7.—From Bhye Lall Sing.—That in the Sikh institutes women inherit, but not in the Malwa family.

No. 8.—From Rajah Hummeer Sing of Munny Majra.—What Bhye Lall Sing admits, of a parent being able to give away one or two villages, may extend to all his possessions, and that independent of the Ranee's will. His sons, being her grandsons, are, by the Hindoo laws, the Shasters and Bade, heirs to her possessions, and that if a woman is in possession, she can will away her estate.

No instances produced.

No. 9.—Bhye Bussowah Sing claims equal title to Kuckralla with Bhye Lall Sing as they are first cousins.

No. 10.—Ranee Ruttun Koour's reply with regard to succession amongst the male heirs stated by Bhye Lall Sing.—She denies the truth of some of them, but they appear nothing to her purpose, and, without instancing occurrences, urges her claims on the ground of being heir to Hurdhas Sing. —(*Book No. 66, pages 167—73.*)

ENCLOSURE (F) TO 3.

Decree as to claims to the estate of Ranee Bhaug Berry of Kúckralla.

Translation of Decree on Kuckralla cause.—Goverdund Sing and Ummer Sing, sons of Rajah Hummeer Sing of Munny Majra—Bhye Lall Singh—Ruttun Koour, widow of Bhye Hurdhas Sing, who was son of Bhye Kurrum Sing and Bhaug Berry—Surdar Goolab Sing, Dullahwalah, on account of his wife, Sahib Koour, daughter of Ranee Bhaug Berry—Bhye Bussowah Sing—having all laid claim to the estate of and property of the late Ranee Bhaug Berry, and their several arguments having been transmitted to Mr. Metcalfe, who forwarded them to Government, the reply has been received by me this 1st July 1818, through Major-General Sir David Ochterlony (Bart, K.C.B.).

When this cause was transmitted, Bhye Lall Sing was living, but, on his decease, his son, Bhye Purtab Sing, having succeeded him, and as the orders of Government express that the heir of Bhye Lall Sing is to inherit the Kuckralla estate which belonged to the late Ranee Bhaug Berry, therefore he becomes heir to it. The personal property of every description is to be equally divided between the daughters Dasan, Sahib Koour and Chund Koour. And for the maintenance of Ruttun Koour, widow of Bhye Hurdhas Sing, twelve hundred rupees per annum is to be assigned, payable from the Kuckralla estate. Also the widow Dasan is to be paid six hundred rupees per annum in the same way by the possessor of Kuckralla, Bhye Purtab Sing; and as the village of Sooralla has been in the possession of Ruttun Koour and Cumbahera in that of Dasan for a length

of time, if those widows wish to retain them for places of residence, they have the option so to do, deducting the amount of their revenue from sums of twelve hundred and six hundred rupees respectively assigned them and the balance to be paid in cash. But if those widows do not wish to reside in those villages, they are at liberty to remain wherever they choose and the twelve hundred rupees to Ruttun Koour and six hundred to Dasan to be paid them regularly by Bhye Purtab Sing. This arrangement to be considered as taking effect from the date of Ranee Bhaug Berry's decease from which these pensions will be paid, and the produce of the Kuckralla lands and all collections and expenditures accounted for to Bhye Purtab Sing.—(*Book No. 67, page 267.*)

ENCLOSURE (G) TO 3.

Claims to estate of Bhaug Berry of Kuckralla

No. 1.—Reply from Rajah Hummeer Sing.—I have received your letter stating that I have not sent people to Kuckralla to receive the property of the late Ranee Bhaug Berry, agreeable to the decree. In the decree and your orders, I obey, but it is well known from first to last the injustice done me, and horses, camels and bullocks cannot satisfy me. With the General's and your favour I have still hopes.

13th November 1819.

No. 2.—Reply from Rajah Hummeer Sing of Munny Majra.—I have received your letter relative to the property of the late Ranee Bhaug Berry, &c., but, Sir, you know my claims, and through the General's favour and your's I hope still to obtain them. But I am obedient to orders and send Lala Bowanny Dhas, agreeable to your desire.

19th January 1820.

No. 3.—From the Rajah of Munny Majra, 28th March 1820.—I learn from Bowanny Dhas that you have given orders or our receiving the treasure and property belonging to the late Ranee Bhaug Berry. Sir, you are acquainted with the injustice done me, and receiving the effects of the deceased are not sufficient. I am in hopes of obtaining my right through the

General's and your favour. You will receive further information from Bowanny Dhas.

Urzee *Bowanny Dhas.*—Several letters from my master have been received by you, declining to receive the share of the late Ranee Bhaug Berry's property because he is from his near relationship entitled to all the possessions as well as personal property. But he is equally surprised and disappointed that, in spite of the custom as well as law of the Shaster, his claim is not attended to, though his right to the personal property is acknowledged though not to the estate or houses. But my master is still not without hope. With regard to the personal property, he decidedly refuses to receive any part of it unless accompanied with the land.

From Surdar Goolab Sing of Thannesser.—I have received to letters from you, relative to receiving the personal property of the late Ranee Bhaug Berry, and I wrote to my wife, Sahib Koour, from Lahore on the subject, and she replied that, if she was to get all the treasure and property, it was well. But merely to get some bad horses and other trifling things was not sufficient. I therefore reply that, if Sahib Koour is to have her share of the treasure as well as all other property, I will cause her to receive it—but, if otherwise, I obey what you may order.

11th March 1820.

– (*Book No. 68, pages 153—55.*)

No. 4.

Letter to Rajah of Patialah warning him not to remove Ranee As Koour and Misser Nowda.

To the Rajah of Patialah, June 10th, 1818—

I am concerned to hear that some evil-disposed designers have occasioned you to entertain doubts relative to Ranee As Koour and Misser Nowda—indeed that you wish to remove them from authority—but as they were appointed by the British Government and their conduct has in every respect been highly approved of, they must be consulted before any change can be made. The Ranee and Misser have never opposed your wishes, but ever consulted them. However, if you are not satisfied with the present arrangement and after deliberate and deep consideration

wish to submit another to the British Government, I will forward it and send you their reply. I send Moonshee Abdool Nubby Khan with this.

Who can have your interest more sincerely at heart than your mother ?—and she has no wish contrary to yours.

The British Government, I am convinced, would, with myself, be pleased that you were satisfied with the Ranee and Misser remaining in the administration of your affairs. I hope to be soon favored with your reply.—(*Book No. 66, page 134.*)

ENCLOSURE (A) TO 4.

To the Rajah of Patialah—

Some days ago, on hearing a report tending to the worst consequences towards your interests, I wrote you a letter which I sent by Moonshee Abdool Nubby Khan, who also explained my sentiments.

You were pleased to reply that you had not any mistrust towards your mother and Misser Nowda, nor did you attend to evil-advisers; that I had been entirely misinformed, and that you were sorry I should credit anything of the kind. This letter (? and) also what you expressed to the Moonshee, I communicated to Mr. Metcalfe, and he informs me he has written on the subject to the Sudder, but, ere there has been time to receive their reply, I again learn that, under the cloak of friendship, you are advised to contemplate what is distressing to think of towards the Misser. I am concerned to think you can be so deceived and can suppose any advantage can accrue to you from such a measure.

I advise you as a friend to resist such thoughts, and dismiss from your council men who are so greatly your enemies, for should the advice (*illegible*) be carried into effect, there is no reckoning on the extent of its evil consequences. What can I say more to you? You have seen what occurred to your father from permitting himself to be guided by such destructive advice, for nothing but misfortune and loss can be the consequence.—(*Book No. 66, page 175.*)

Kurnaul, July 2nd, 1818.

No. 5.

Boundary dispute between Keeree and Rumba; one man killed and several wounded.

10th October 1818.—Maun Sing of Keeree having caused his zamindars to incroach on the land of Rumba belonging to Ladwa, I ordered them either to settle the matter by arbitration or that Maun Sing should come in and reply to the charge. My *chaprasi* went and a *punch* was fixed upon, but the zamindars of Keeree said they had ploughed the waste land and would not relinquish it for one year. After that the arbitrators might decide as to the boundary. As they would not allow them then to decide, my *chaprasi* returned, but Maun Sing would not accompany him, and (when ?) Kurreem Bux, a Chowdry of Rumba, went into the fields, he was shot dead by Maun Sing's son and another Chowdry, Meeran Bux, was severely wounded and three or four of their men wounded by him and his attendants.—(*Book No. 67, page 45.*)

ENCLOSURE (A) TO 5.

KEEREE AND RUMBA DISPUTE.

1st Evidence.

Jie Sing, zamindar, Keeree, on oath—

Question.—Relate how the disturbance between the zamindars of Rumba and Keeree occurred after the agreement was made to desist from hostilities about 2 months ago.

Answer.—After the agreement that both parties were to desist from quarrelling until your return to Kurnaul to inquire into our claims, I went to Keeree, and the 3rd or 4th day there was a report that four men from Rumba were cutting our wheat, so we sent out about ten men to drive them off and they caught them in the act of cutting the wheat, and they fought and one of the Rumba men was killed and other three ran away.

Question.—Who sowed the field they were cutting ?

Answer.—The Keeree zamindars.

Question.—After this was there any disturbance ?

Answer.—Yes—about 6 or 7 days afterwards Rumba zamindars at night cut 30 or 35 *begahs* of wheat belonging to Keeree, and we did not know of it till the morning.

Question.—After that was there anything further occurred ?

Answer.—Yes, ten or fifteen days afterwards four or five of our men were cutting grass in one of our *kates* and some of the men of Rumba, who had concealed themselves in the jungle, fired on them and killed three, and they burnt their bodies on the spot. They were killed in the morning.

Question.—Did anything more occur ?

Answer.—About eight days after, the zamindars and sepoys of Rumba came in a body to Keeree and the Keeree zamindars turned out and fought them to drive them off, and on the side of Keeree two Brahmins, a Jat, a Sing and a mare were killed and several were wounded. I don't know if any of the Rumba men suffered.

Question.—How far were they from Keeree when killed and wounded ?

Answer.—The battle was about a matchlock shot's distance from Keeree on the land of it.

2nd Evidence.

Gundeelah, zamindar of Keeree—

Question.—Relate how the disturbance between the zamindars of Keeree and Rumba occurred after the agreement was made to desist from hostilities about 2 months ago.

Answer.—About three days after the agreement, when you went towards Keythul, the Rumba zamindars cut some of our barley at night and took it away without our knowing. About three days after that, they came again at night and began cutting wheat, when we heard of it, and some of our people, 8 or 10, went out and they killed one of them and one of our men received three wounds on the shoulder with a *tulwar*.

Question.—Who sowed the field these men were cutting?

Answer.—Ram Singh, zamindar of Keeree.

Question.—Did any further disturbance occur?

Answer.—About a month after, three of our men were cutting grass and the Rumba zamindars killed them all with *tulwars*.

Question.—How do you know they killed them with *tulwars*?

Answer.—We brought their bodies to Keeree and there burnt them, and of course saw their wounds.

Question.—Did anything more occur?

Answer.—About ten days afterwards, two or three hundred men from Rumba came to Keeree within a shot's length of it—and twenty or thirty of the Keeree men went out to drive them off and two Brahmins were killed and a Jat and a Sing and a mare, and seven wounded. Your *chaprasi*, Roopram, saw them.

EVIDENCE ON PART OF RUMBA ZAMÍNDARS.

Golam Kishtee, zamindar of Rumba—

Question.—After the agreement that the Rumba and Keeree zamindars entered into about two months ago, not to quarrel until I returned and settled their dispute, how came the Rumba zamindars to go and cut the corn of their fields, when one man was killed?

Answer.—About six days after the agreement was written, four of the Rumba men went to Indree for some merchandize, and, on their return, one of them was killed by the zamindars of Keeree on the road and they took him into their field of corn to say that he was cutting it.

Question.—How do you know the truth of what you state?

Answer.—The three men who escaped told me so. Their names, Peeroo, Julie and Bobber. The other the son of Hookmee, Gurreah, and the one killed Gindar Shaik.

Question.—Another charge is that the Rumba men killed three belonging to Keeree, about a month after the former affray, as they were cutting grass in their own fields ?

Answer.—There is a tank called Rangre about a *coss* from Rumba, in the direction of Singoah, to which 60 or 70 of the Keeree people came before day light about three days after the last murder to catch some of the Rumba people, who not coming in their way, they came to Rumba and fired several shots and one of our men was wounded, and we fired and two or three of their men might be killed or wounded.

Question to Keereewallah Maun Sing.—What reply have you to make to this evidence ?

Answer.—What answer can I give to such falsehoods ? I assert that none of the Keeree people went either to the tank or Rumba on the day the grass-cutters were murdered.

(I here desire the Rumba people to bring further evidence of the Keeree people attacking Rumba.)

Question.—Another charge is that about 3 hundred men from Rumba attacked Keeree and killed several men and a horse.

Answer.—About three days after the aforesaid affair, a grass-cutter of Rumba was cutting grass near Pudha when seven of the Keeree people wounded him with a spear (Mundaree's son) and, on the alarm, the Rumba people went out and the Keeree people opposed them, and many were killed and wounded.

Question to Keereewallah.—What have you to say to the last reply by Jie Sing ?

Answer.—Mundaree's son was wounded long before the *ikrarnamah* was written and not at the time the Rumba people came to Keeree.

Question.—How can you prove what you say ?

Answer.—Gundeelah of Keeree, who is present, can prove it.

Gundeelah of Keeree is called—

Question.—When was Mundaree's son wounded with a spear ?

Answer.—When there was a fight about four months ago, at the time of *hooly.*

Question.—What was the occasion of the fight ?

Answer.—Four zamindars of Keeree went towards Rumba to see if any attack from them upon Keeree was in agitation, and some of the Rumba people, seeing them, attacked them and our men wounded one of the Rumba men with a spear, on which the whole of that village came out and attacked us at Keeree, and one of our zamindars, named Rullah, and another Choorah, and Jeet Sing, and another.

Question.—How do you know the man wounded with a spear was Mundaree's son ?

Answer.—I don't know who was wounded, but that was the only time I ever heard of a man of Rumba being wounded with a spear.

Goolam Kishtee again called—

Question.—What man of Rumba was wounded with a spear about four months ago, at the time of the *hooly,* in the month of *Phagoon* ?

Answer.—Mundaree's son was wounded at that time.

Question.—*Phagoon* was four months ago and the *ekrarnamah* was written about two months ago, and yet you have said Mundaree's son was wounded with the spear in *Phagoon* and after the *ekrarnamah*—what explanation can you offer for this contradiction ?

Answer.—I never said it was four months ago. Mundaree's son was wounded in the month of *Byak.*

Question.—What was he about when wounded ?

Answer.—He was cutting grass.

EVIDENCE ON PART OF RUMBA.

28th May 1819.

Peeroo of Rumba, weaver, Mussaleman—

Question.—Were you with Gindar Shiak when he was killed?

Answer.—Yes, I was with him—myself and another weaver, named Bobber, went to Indree to sell turbans. Nuttun Gurreah was also with us and, as we were returning at night, Shaik Gindar joined us, and as he was walking about twenty paces before us between Summora and Rumba, about half way, some men called out "ha-ha" and attacked Shaik Gindar, and we ran away and went to Rumba and related that Gindar was killed.

Question.—Did you go to look at Gindar's body after he was killed?

Answer.—No, I ran away.

Question.—Who went to bring away his body?

Answer.—I do not know what became of his body. I never heard anything about it.

Question.—How do you know they were men of Keeree who killed him?

Answer.—I knew them to be so from their voices.

Question.—What were their names?

Answer.—I do not know their names—but I know them to be men of Keeree from their abuse.

Question.—How long ago did this happen?

Answer.—About six days of *Chet* remained (which is six days less than two months) from this 28th May.

2ND EVIDENCE.

Bobber, Choomar, of Rumba—

Question.—Were you with Gindar Shaik when he was killed?

Answer.—Yes, I was with him, and Peeroo and Nuttun Gurreah. Peeroo and myself went to Indree to sell turbans, and, as we were coming out of the town on our return, Nuttun and Gindar Shaik joined us, and about half way between Rumba and Summora some men of Keeree attacked Shaik Gindar, who was in front, and we ran away.

Question.—How do you know they belonged to Keeree?

Answer.—If they had been thieves, they would have robbed us and not killed.

Question.—Did you look at his body (Gindar Shaik) after he was killed?

Answer.—No, I ran to Rumba.

Question.—Was his body brought to Rumba, or what was done with it?

Answer.—The Keeree Choomars came to tell us that Ginda Shaik's body was brought by them into the Rumba jungle and called us to bring it away.

Question.—And did you go for it?

Answer.—Some Choomars went and brought it, and I saw it.

Question.—Did they bring the body that night or next day?

Answer.—In the middle of the following day.

Question.—Was Peeroo present when it came?

Answer.—No, I did not see Peeroo—they took his body to his own house.

Question.—How far from Keeree is the spot where Gindar was killed?

Answer.—About half a *coss.*

Question.—Had Gindar, or any of you, four *tulwars* when coming from Indree?

Answer.—Gindar had a sword, but no other.

Question.—Where Gindar was killed, whose land is it?

Answer.—The Rumba land. The Keeree land commences after two fields distance from road.

Question by Keeree Vakeel.—What day did you go to Indree and Gindar killed?

Answer.—On *Mungul* (Tuesday).

(The Keeree *Vakeel* here states Gindar was killed on Thursday.)

Peeroo again called—

Question.—What day was Gindar killed ?

Answer.—On ***Mungul***.

Question.—How do you know it was ***Mungul*** ?

Answer.—Because it is the fair day at Indree.

Question.—Was there any fighting or men killed, either of Keeree or Rumba, after that circumstance ?

Answer.—I do not know.

ON PART OF KEEREE.

Kararrah, Jat, of Keeree—

Question.—Relate what occurred when Shaik Gindar was killed.

Answer.—Eight or nine of us were watching our *kates* and we saw four men cutting them, so we ran at them and killed one — he cut one (of ?) us in four places.

Question.—How long ago is it since that happened ?

Answer.—In ½ ***Bysak*** — on a Thursday (which is about a month and five days ago).

Question.—What became of his body ?

Answer.—The next day the Keeree zamindars took the body on the Rumba land and their Choomars carried it away.

Question.—What are the names of the Keeree Choomars who took away the body ?

Answer.—I do not know their names.

1st June.

Tagoo, zamindar, of Keeree—

Question.—Relate what you know of the circumstance of Shaik Gindar's death.

Answer.—At the end of the month of ***Chet***, when the moon was late in the morning, four men of Rumba came to cut the *kate* of Keeree and were detected in the act by some of our people who were watching them when one of them stopped and opposed and wounded one of our men, but was killed himself. His name was Shaik Gindar of Rumba.

Question.—Where were you that night?

Answer.—I was with the party who killed Shaik Gindar. The rest were Bhonah Nisan, Hurdun, Gurreepa, Surgah, Bhoopan, Sawie, Midea, Dowannah.

Question.—What hour of the night was it when Gindar was killed?

Answer.—About the middle of the night.

Question.—How far is the place he was killed from the highroad?

Answer.—A matchlock shot's distance.

Question.—What did you do with bis body?

Answer.—We left it on the ground and, next morning, Maun Sing sent Choomars to take it upon the land of Rumba, that their people might have it.

2ND EVIDENCE.

Doowannah, of Keeree—

Question.—Were you of the party when they killed Shaik Gindar?

Answer.—I was with them.

Question.—Relate how it occurred?

Answer.—Our *kates* had been cut two or three nights, so seven or eight of us watched, to detect who did it, and we saw four men cutting when we attacked them and three ran away and the fourth we killed. It was about middle of the night.

Question.—How much of the *kate* had they cut when you detected them?

Answer.—They had cut and bound three loads and were making a fourth.

Question.—Did they carry any away with them?

Answer.—No, they left it all.

Question.—Whose *kate* had they cut?

Answer.—Ram Sing's.

Question.—How far was it from the highroad ?

Answer.—About a matchlocks hot's distance—about fifty paces from a well called Bunnerwallah.

Question.—What was done with his body ?

Answer.—We left it on the ground, but it was taken to the Rumba ground next day.

Tagoo, again called—

Question.—How much corn had the four men cut when you detected them ?

Answer.—They had bound three loads and had cut more.

Question.—Whose *kate* was it ?

Answer.—Ram Sing's.

Question.—Is there a well near where he was killed ?

Answer.—About a matchlock shot's distance.

Question.—Was Shaik Gindar killed on the spot you first saw him or how ?

Answer.—They all ran away on seeing us and we caught Shaik Gindar about a shot's distance.

Question.—Did he fight with you, and who opposed him ?

Answer.—Nisan fought with him, and then others came up and assisted him.

Question.—Who of you was wounded ?

Answer.—He struck twice, but without effect.

Dowannah, again called—

Question.—Was Shaik Gindar killed on the spot you first saw him or otherwise ?

Answer.—They ran way on seeing us, and we caught Shaik Gindar in about an arrow's shot from the spot where they were.

Question.—Who first encountered Shaik Gindar ?

Answer.—Nisan.

(*Book No. 67, pages 178 to 185 and 187 to 194.*)

No. 6.

Claim of Sahib Sing of Bussee to be independent of Futty Sing, Alloowalleah.

Urzee *of Cherrut Sing*, Vakeel *of Sahib Sing, Polluk, of Bussee.*—When Surdar Dewan Sing obtained possession of Bussee, he had not a son and adopted Sahib Sing when he was only seven days old, which gave him the title of *Polluk*, for any one not having a son may adopt one—after which Surdar Dewan Sing, in *Sumbat* 1850 (A.D. 1794), died and Sahib Sing was invested by the Surdars as his heir and the Sodee, Kaseree Sing, attended the ceremony. After some time, Rajah Runjeet Sing came to this part of the country and all the Surdars attached themselves to some one, and Sahib Sing did so to Surdar Futty Sing, Alloowallea, being of the same caste. When the British force came to Lodianah, it was proclaimed that every one should remain in the possession he was in on Mr. Metcalfe's Mission—and to separate themselves from their engagement over the Sutluj, which Surdar Sahib Sing received and consequently discontinued his connection with Surdar Futty Sing. If Sahib Sing had not been an independent Surdar, why should he have received copy of the proclamation? About six years ago, Sahib Sing and the Patialah Rajah had a dispute and the General passed a decree, copy of which you will find in your *dufter* and see that Futty Sing, Alloowalleah's name is not mentioned in it—which it should have been if he had anything to do with it. On the Goorkah war, every Surdar assisted and Sahib Sing sent what sepoys and *begars* he was able, and not one was provided by Futty Sing. Any of the Surdars will inform you that Sahib Sing was an independent Surdar and only allied to Futty Sing from his caste. Therefore hope for justice, etc., etc.—(*Book No. 67. page 16.*)

No. 7.

Claim of Sudda Sing, Fyzoolpooreah to the obedience of Taig Sing of Irrak.

25th.—Urzee *of Surdar Sudda Sing, Fyzoolepooreah*—That Taig Sing, Nawab of Irrak of Bhurtghur (*sic.*). In 1863, Runjeet Sing took Bhurtghur and made Gurba Sing *thanadar* of it—and Irrak was entirely in the Rajah's possession and in 1864 and 5 he received the revenue and Taig Sing was ejected,

until two years afterwards, when Gurba Sing put him in charge of Irrak on his consenting to serve him. Gurba Sing was succeeded by Sudda, and Taig Sing continued to be obedient till 1872, since which time he has been in rebellion and the Rajah begs he may be ordered to be subservient or to be allowed to punish him.—(*Book No. 67, page 121.*)

ENCLOSURE (A) TO 7.

20th May 1819. Irrak village.

Maharaja Runjeet Sing's *Vakeel* produces *kusra* accounts, 1864 (A.D. 1808), *kurreef*—1865 (A.D. 1809), *rubbee*, but not being complete or satisfactory, evidences required to prove the collections being made and received by Runjeet Sing's Agents.—(*Book No. 67, page 177.*)

ENCLOSURE (B) TO 7.

Irrak cause. 15th June 1819.

Jeewun Mull, Mutsuddee, to Gurba Sing of Bhurtghur—

Question.—Relate what you received from the village of Irrak, and how Gurba Sing exercised authority ?

Answer.—In 1864 (A.D. 1808), Maharajah Runjeet Sing conquered several villages and amongst them Irrak and took the collection of it for the *kurreef* crop of that year. Gurba Sing also took something of the following crop of the *rubbee* of 1865 (A.D. 1809), but gave Nawab Taig Sing all the rest, on promise of his furnishing seven *sewars* for his service—and thus Taig Sing continued in obedience 4½ years, or as long as Gurba Sing remained at Bhurtghur.

Question.—How can you prove that you received the *kurreef* collections of 1864 (A.D. 1808).?

Answer.—I have not any account of the collections, but of my master's servants some were authorised to take ten maunds of grain, some five, and in that way we collected.

Question by defendant.—It is not usual to give our servants anything without having it written and the account kept—cannot you inform us who received and who gave, and how much was collected ?

Answer.—Perhaps the account may be with the Mutsuddee. I will enquire.

Question to Maharajah Ranjeet Sing's Vakeel.—Can you produce the accounts required ?

Answer.—I have them with me and they are produced.

Question.—There is only a list of villages with a quantity of grain opposite each, but no regular *kusrá* or account of who collected. I therefore again ask the *Vakeel* if he cannot prove how it was collected ?

Reply.—I have not any other paper to produce of that harvest.

Question to Jeewun Mull.—Can you state how much was collected of the *rubbee* crop of 1865 (A.D 1809) and who took it?

Answer.—I cannot say what I collected exactly, but one man from whom I took is present—his name Gilah.

Question.—You stated that in 1865 (A.D. 1809), Gurba Sing made an arrangement with Nawab Taig Sing for the services of seven *sewars* in lieu of receiving the revenue of Irrak—can you recollect any of the *sewars'* names ?

Answer.—I do not recollect their names, but they may be written in some of our accounts.

Question to Runjeet Sing's Vakeel.—Can you ascertain the names of any of the *sewars* who served Gurba Sing for 1865 (A.D. 1809) ?

Answer.—There is no occasion for me to give their names—the defendent does not deny their having served Gurba Sing and, on reference to the reply, I find that it is acknowledged that Taig Sing served Gurba Sing with six or seven *sewars* for subsistance

until Sudda Sing, who succeeded him, seized two or three of the zamindars of Irrak. The General caused them to be released, through Lalla Nund Sing, and after that, which is five years ago, Taig Singh has withdrawn his services.

Question to defendant.—What do you mean by his supplying the *sewars* for subsistence?

Answer.—Nawab Taig Sing is of the family who were standard-bearers to Gooroo Govind Sing and is considered a *fakeer*, and he has been in the habit of serving various Surdars, not for any stipulation of pay, but they fed his *sewars* and, when he chose to separate himself, they made him a present out of respect for his descent.

Maharajah Runjeet Singh Vakeel's *reply.*—I admit that Gurba Sing supplied the seven *sewars* with maintenance, but when Sudda Sing succeeded him at Bhurtghur, he excused the attendance of five out of the seven *sewars* and only required two *sewars*, but those to be kept entirely at the expense of Taig Sing. Those two *sewars* accompanied Runjeet Sing in his campaigns two years and a half previous to the zamindars being seized by Sudda Sing and released by Nund Sing in 1814 (June).

Question to Jeewun Mull.—What revenue does Irrak yield?

Answer.—About six hundred rupees at that time: it now yields more.

Question to defendant.—What reply have you to make to what is said of two *sewars* serving two and a half years without maintenance from Runjeet Sing?

Answer.—I again say that whatever *sewars* might serve Runjeet Sing, it was only as *fakeers* ever serve—that is, at their pleasure and are always fed by the Surdar—and if the two *sewars* did go with Runjeet Sing's army, which I cannot say, I will answer for it they received maintenance from him.

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Question to Runjeet Sing's Vakeel.—What was the reason that your master did not complain of Taig Sing withdrawing his allegiance at the time, five years ago, when the General caused the zamindars to be released?

Answer.—Owing to the General being on service in the hills and constantly employed, Lalla Nund Sing did not choose to trouble him on the subject.

Question by Tillok Sing on part of Nawab Taig Sing.—I am perfetcly acquainted with Maharajah Runjeet Sing's system of paying his army, and I will venture to say there is not, or ever was, a man in it to whom he gave maintenance in provisions for services unless it was because he was a *fakeer.*

Reply from Runjeet Sing's Vakeel.—It is my master's custom either to give three hundred and fifty rupees a year to each *sewar* or else a hundred rupees and feed for man and horse. Therefore, calculating that Irrak yielded about six hundred rupees a year, the *sewars* got it in lieu of the rupees and the maintenance daily from the Sircar besides. When Sudda reduced the *sewars* to two without the further maintenance, it was that Irrak would pay the entirety.

Question.—What was the occasion of the zamindars of Irrak being confined in 1814 when the General caused their release?

Answer.—Taig Sing withdrew the two *sewars* and accordingly some of his zamindars were seized, to bring him to obedience, and were not released until the zamindars of Pima, which is Sudda Sing's village and close to it, gave security for the revenue of Irrak. This was about a month before the complaint was made to Sir David in 1814 when they got some assistance from the Ludranwallahs and again rebelled by giving a refusal to the securities, when Sudda Sing again (seized) two more zamindars of Irrak and Taig Sing complained to the General who observed the zamindars were not to blame—that they should be released—which Sudda Sing at first objected to, but Nund Sing wrote him to obey the General and then

report it to the Maharajah who would write to him and he would give in an *urzee,* and the delay has been occasioned as before described.

Question by Tilok Sing to Jeewun Sing.—You have stated that Runjeet Sing took Irrak and kept it to himself two years and turned Taig Sing out—where did he reside during that time?

Answer.—When Runjeet Sing came on this side and Gurba Sing took Bhurtghur, Taig Sing was not there and he did not appear till four months afterwards, at which time Gurba Sing went over the Sutlej and Taig Sing accompanied him and returned with him in *Jeit* 1865 (A.D. 1809) when some of the harvest had been reaped and taken by our people, but Taig Sing got Irrak on condition of service of 7 *sewars.*

EVIDENCE ON PART OF NAWAB TAIG SING.

16th June 1819.

Gilah, zamindar of Irrak—

Question.—In 1863 or 4 (A.D. 1807 or 1808), did Maharajah Runjeet Sing exercise any authority over Taig Sing or Irrak? Relate what occurred.

Answer.—Maharajah Runjeet Sing never exercised any authority or received any revenue from Irrak and, as for who Taig Sing was with, I do not know. He is a *fakeer* and goes with any one he likes and stays as long as he likes.

Question.—Who receives the revenue of Irrak?

Answer.—Since Kurrum Sing, Neermullah, Shahabad-wallah, took Dowrah-ke-Sarae and Irrak, when he gave Irrak to Taig Sing 16 or 17 years ago, he has ever received three-fifths of the produce and given the zamindars two.

Question.—In 1864 or 5 (A.D. 1808 or 1809), what was the amount of revenue—say as near as you can recollect?

Answer.—I think each *fussil* may have been between 400 and 500 *catcha* maunds of grain as the share of the *hakim.*

Question.—Did not Gurba Sing of Bhurtghur take any of the grain from Irrak of the harvest of 1864 or 5 (A.D. 1808 or 1809) ?

Answer.—The year Gurba Sing took Bhurtghur he sent people to take account of the crop of Irrak and they took it of half the land, but never collected anything, for Taig Sing prevented him.

Question.—Who took the *hakimee* share of the *kurreef* crop of 1864 (A.D. 1808), and was it paid in rupees or grain ?

Answer.—Taig Sing took the *hakim's* share in grain as usual.

Question.—How did he receive the grain ?—that is, all at once into his house or take it as he wanted it, or how ?

Answer.—Taig Sing's brother, Hookoomut Singh, collected the grain and stored it in Taig Sing's house.

Question.—Where was Taig Sing at that time ?

Answer.—He was with Gurba Sing, for at that time many of the petty Surdars attended him, such as the Koomannoo-wallahs, the Ludranwallahs, the Kakers and many others.

Question.—When did Taig Sing appear at Irrak after that time ?

Answer.—Gurba Sing was always within a few *coss*, and Taig Sing used to come every 4th, 5th or 10th day to Irrak.

Question.—How long did Taig Sing continue with Gurba Sing in this way, and when did he leave him ?

Answer.—After Cherrut Sing, Ludranwallah, and Gurba Sing fought, all the little Surdars deserted Gurba Sing, and Taig Sing did like them and came to Irrak.

Question.—How long was that after Gurba Sing had taken Bhurtghur ?

Answer.—About two harvests afterwards.

Question.—After that battle, how many *sewars* of Taig Sing's remained in the service of Gurba Sing ?

Answer.—I do not know.

Question.—Did Taig Sing reside in Irrak after that battle?

Answer.—Yes, he resided after that at Irrak.

Question.—How many *sewars* had he with him at Irrak when he resided there?

Answer.—About ten *sewars.*

Question.—Were any of these *sewars* ever after that employed by Gurba Sing or did they receive any maintenance from him?

Answer.—I never knew or heard of any of Taig Sing's *sewars* being employed by Gurba Sing after that battle. When Sudda Sing came, he said he wanted *sewars* to present at the muster Runjeet Sing desired to take place and asked Taig Sing for some, and he sent him two.

Question.—How long did they remain away?

Answer.—I do not exactly know, but they got eighty rupees in debt to a *bunneah* of Machewarrah who knew them, and the two men returned, but one horse died and the *bunneah* came to Taig Sing for the debt the *sewars* had contracted, and I heard the reason of their getting in debt was that they only went to be mustered for which they were to receive maintenance and did not take any money, but being detained by force by Sudda Sing, they were obliged to get in debt for it. Several of the Sodee's men went in the same way.

Question.—Did the *sewars* return by themselves, or when Sudda Sing came back to Bhurtghur?

Answer.—I do not know when Sudda Sing returned, but the *sewars* came when his troops and others returned.

Maharajah Runjeet Sing's *Vakeel* here produces a paper containing a list of villages from whence collections were made

by Gurba Sing, and it is stated that for Irrak in *Jeit* 1865 (A.D. 1809) was taken—

		Md.	Seers.	
From Eusuf, zamindar	...	15	10	wheat
From Summond	...	4	0	"
		19	10	"
and from Summond also	...	4	15	
		23	15	

I therefore ask this evidence if he is informed of this circumstance or not ?

Answer.—Since Irrak has been a village for 36 years, there were never men in it of those names.

Question by Runjeet Sing's Vakeel.—When Sudda Sing confined you about five years, did not the Pimah zamindars go security for you ?

Answer.—Sudda Sing confined me twice. The first time Nutta Sing, Kaker, got me released after four or five days, and the second time Lalla Nund Sing desired me to be released by the General's orders after four or five months' confinement.

2ND EVIDENCE.

Nutta, zamindar of Irrak –

Question.—How long have you resided in Irrak ?

Answer.—About thirty years. I was born there.

Question.—When Gurbā Sing took Bhurtghur, did Nawab Taig Sing serve him or supply him with any *sewars* ?

Answer.—When the Ludhranwallah remained with Gurba Sing, Taig Sing did so—perhaps a year or two. I can't exactly say.

Question.—Did Gurba Sing ever take any grain or cash from Irrak ?

Answer.—He never collected a rupee or a grain.

Question.—Did he not, in 1864 (A.D. 1808), when he took Bhurtghur, send people to take the *kuncoot* of Irrak ?

Answer.—The year Gurba Sing took Bhurtghur, he sent people to Irrak and they had taken the *kuncoot* of half the *kurreef* crop when Taig Singh came and prevented his doing any more, and he did not collect a single grain or rupee.

Question. - Where was Taig Sing when Gurba Sing sent people to take the *kuncoot* ?

Answer.—He had gone to Kye, which is towards Batinda, on a marriage.

Question.—After he returned, did he remain with Gurba Sing or in Irrak ?

Answer.—He remained with Gurba Sing sometimes six or seven days, and then returned to Irrak (but this evidence will not give any decisive answer).

Question —Do you recollect when Cherrut Sing, Ludranwallah, and Gurba Sing fought ?

Answer.—They fought twice—once at Neelon and about nine months afterwards at Machewarrah.

Question.—Where was Taig Sing both those times ?

Answer.—With Gurba Sing.

Question.—After those battles, did Taig Sing remain with Gurba Sing, or where did he go ?

Answer.—He did not remain with Gurba Sing, but went to Ludran, and his *sewars* came to Irrak.

Question.—After Taig Sing returned from the marriage to Irrak, how long was it before the battle at Neelon ?

Answer.—He says he does not know, nor can a reply be extorted from him though asked in every way.

Question.—After the *sewars* came to Irrak, did they serve Gurba Sing in any way ?

Answer.—Never in any way whatever.

Question.—Did Taig Sing ever go to Gurba Sing after the last battle ?

Answer.—Gurba Sing went away and another Surdar was placed in Bhurtghur after that

Question.—After that, did Taig Sing or his *sewars* ever serve or remain with the Surdars of Bhurtghur ?

Answer.—Two *sewars* went with Sudda Sing, but one of their horses dying, he returned, and the other came back with Sudda Sing.

Question.—How long did the one whose horse died remain away, and how long did the one who returned with Sudda Sing be absent ?

Answer.—The one whose horse died arrived about ten days before the other, who was absent about six months.

Question.—Did Gurba Sing ever take any grain from Eusuf or Summond, zamindars of Irrak ?

Answer.—There never were zamindars of that name of Irrak since I was born.

Question.—Did Gurba Sing ever confine Gilah, zamindar of Irrak ?

Answer.—I only recollect that he was once confined when Lalla Nund Sing sent the General's orders for him to be released. Sudda Sing seized Gilah because he wanted the zamindars to pay him revenue instead of to Taig Sing, but the Ludranwallah sent sepoys and made a fort at Irrak after the General released Gilah.

I here call Jeewun Mull and Gilah together and desire the former to ask Gilah as to the grain he took from him in 1865 (A.D. 1809), which he does, and Gilah flatly says that he did not obtain a single grain from the land of Irrak that year. Jeewun Mull then says he can produce two men who can prove the denial to be false, Nazir Khan and Dussowndee.

***Nazir Khan, zamindar of Pimah, on part of Maharajah Runjeet Sing*—**

Question.—In 1864 or 5 (A D. 1808 or 9), did you ever receive grain from the Irrak zamindars for the Surdar of Bhurtghur or not ?

Answer.—No, I did not receive nor did I see any taken, but I heard, and by the accounts it appears grain was taken both those years from Irrak.

Dussowandee, zamindar of Pimah—

Question.—In 1864 or 5 (A.D. 1808 or 9) did you ever receive or see received any grain from Irrak for Surdar Gurba Sing?

Answer.—I have seen by the accounts that grain was taken, but I know nothing more about it.

17th June.

Having stated to Maharajah Runjeet Singh's Agent my opinion that they have not proved their having been ever in possession of Irrak or collected anything from it, they offer to produce the two zamindars, Eusuf and Summond, whom they have stated to have received grain from in 1865 (A.D. 1809), but on close questioning they acknowledge them not to have been inhabitants of Irrak but of Pimah and that they had lands of Irrak in *pykasht*; but as Pimah belonged to Sudda Sing, their subject, it would not at all prove their possession of Irrak. I, therefore, think it would be useless waiting for their evidence.

Urzee *of Gummundee Mull,* Vakeel *to Surdar Sudda Sing, Biloalpooreah* :—

When the Talook of Bhurtghur came into the possession of Maharajah Runjeet Sing, in *Sumbat* 1863 (A.D. 1807), Taig Sing, Nawab, was in possession of Irrak and he was deprived of it and the village came into the Maharajah's and for two years, *viz.*, for *Sumbat* 1864 and 65 (A.D. 1808 and 1809), he collected the revenue of it. After that, Taig Sing, Nawab, consented to serve the Maharajah and, on that condition, he gave him back Irrak in *jageer*, and he remained in obedience and service. In 1868 (A.D. 1812), the Talook of Bhurtghur was given to Surdar Sudda Sing and Taig Sing continued in obedience to him

and was in the campaigns of Cashmere and Moultan with him. In 1872 (A.D. 1816) he rebelled. We therefore have to claim both the village and arrears of revenue from that date.

Copy of the foregoing was sent to Nawab Taig Sing who did not reply to it himself, but, appearing to evade the order, I wrote him again the necessity of a reply or other orders must be given.

After which I received the following reply from Lall Sing on part of Nawab Taig Sing :—

" Irrak has ever belonged to the Ludranwallahs and Patialah *viz.*, three shares to the former and one to the latter, and they had it in this way to *Sumbat* 1861 (A.D. 1805), but in that year Surdar Kurrum Sing, Neermullah, and Cherrut Sing, Ludranwallah, being together, gave the three shares to Nawab Taig Sing, who was the standard-bearer to Gooroo Govind Sing, and the Patialah Raja gave up his share also to him, and he has enjoyed them ever since and the accounts are all present of his receipt of revenue. But in 1864 (A. D. 1808), when Gurba Sing took Bhurtghur and all the adjacent Surdars joined him through fear, Taig Sing did so, and received provision for his people and Biloalpore was taken by Gurba Sing and he sent people to take the *kuncoot* of many places. But the Ludranwallah, Koomannahwallah and many others prevented his taking any of the grain, so the papers may be with him. And after the proclamation of the protection of the British Government, all remained in security at home, but Taig Sing remained with Gurba Sing and he fed six or seven of his *sewars*, and after Gurba Sing some continued with Sudda Sing, but Sudda Sing having seized some of Taig Sing's zamindars, he complained to the General at Lodianah who, through Lalla Nund Sing, ordered them to be released, since which Taig Sing has discontinued to remain with him. If Taig Sing having been with Sudda Sing gives a right to authority, the Ludran and Koomannahwallahs and others, amounting to upwards of 1,500

horses, are involved in his situation. All the Rajahs are acquainted with my history and situation.

From Gummundee Mull, Vakeel :—

In *Sumbat* 1868 (A.D 1812), Maharajah Runjeet Sing took Bhurtghur and many other places and made Gurba Sing *thanadar* and he turned Taig Sing out of Irrak and we have got accounts of the collections for 1864 and 5 (A.D. 1808 and 9). And Taig Sing, after that, consented to serve Gurba Sing and he complied on that condition to let him have Irrak in *jageer*, and now he replies that he served him to preserve his village and for maintenance like the Ludran-Koomannah-wallahs, and when they withdrew, on the proclamation of the British Government, that Taig Sing still continued to serve Gurba Sing with six or seven *sewars* and then with Sudda Singh. I beg you to consider that if he was not a jageerdar, would he have served for mere maintenance? He also states that Gurba Singh only took the *kuncoot* and made no collections, and that we may have the accounts but got nothing more. Now the improbability of this is obvious—and that Sudda Sing confined the zamindars and they were released by the General's orders after which Taig Sing di scontinued his obedience. The case is when Taig Sing rebelled, Sudda Sing seized the zamindars and the General desired them to be released as they were not to blame, but he said he would after inquiry make over the village to Sudda Sing.

Urzee *of Nawab Taig Sing to General Ochterlony, 25th June 1814—*

Irrak has ever been in my possession and the Sikh Chiefs respect me. But now a servant of Surdar Sudda Sing molests me and two months ago seized and confined one of my zamindars, which I related to Lalla Nund Sing who wrote to have him released, but it was not complied with. I therefore appeal to your justice.

On the back of this is written "Shewn to Lalla Nund Sing who promises the zamindars shall be released."—(*Book No. 67, pages 202 to 225.*)

ENCLOSURE (C) TO 7.

Irrak cause continued—Maharajah Runjeet Sing having sent further evidence in support of his claim to it.—6th October 1819.

Emam Bux of Rutteepore, subject of Nowud Sing, Kaker—

Question.—Relate what you know relative to Nawab Taig Sing and the village of Irrak since *Sumbat* 1863 (A.D. 1807) ?

Answer.—In 1864 (A.D. 1808), Runjeet Sing's agent, Gurba Sing, took Irrak—which then belonged in part to the Patialah Rajah, to the Ludranwallahs and Kurrum Sing, Neermullah—and in the month of *Bhadun* and *Assooj* he took the *kuncoot* and collected the amount of the harvest in rupees. About two months afterwards, Nawab Taig Sing came to Gurba Sing at Bhurtghur, and after staying with and being fed by him about fifteen days, he went with him to Lahore, where they both staid six or seven months, during which time Gurba Sing's agent, Noorbux of Mohuddepore, and the Sircar's *Mutsuddese* took the *kuncoot* of the *rubbee* harvest and collected ten or twenty maunds of *atta* from Irrak as the revenue, after which Gurba Sing and Nawab Taig Sing came from Lahore and the latter told Gurba Sing he could not serve him unless he gave him wages or some village for his 6 or 7 *sewars*, and he then gave him the village of Irrak—also the produce of *rubbee* crops (this was the beginning of 1865 (A.D. 1809), and Taig Sing continued with seven *sewars* with Gurba Sing in Bhurtghur or wherever he went for the five years he remained on this side the Sutlej, and he received all the maintenance for them from him. When he, Gurba Sing, went away, Taig Sing went to Irrak. About four months afterwards, Sudda Sing succeeded to the command at Bhurtghur and Taig Sing sent two *sewars* who remained with him in service about two years. When he withdrew them and Sudda Sing's agent, Goordut Sing, seized two of the zamindars of Irrak in consequence, and confined them four months—when the neighbouring zamindars became security for their paying the revenue of Irrak to Sudda Sing or the two *sewars* serving—and they were released. However, about two months afterwards, when the securities went to Taig Sing either to fulfil his engagement or pay

the revenue, he refused both and about four months afterwards Sudda Sing seized another zamindar of Irrak and the Nawab went to Lodianah to complain of it and a *chit* came from Lalla Nund Sing to release him.

Question.—How many rupees did Gurba Sing get from the *kurreef* harvest of 1864 (A.D 1808) of Irrak ?

Answer.—He got forty rupees.

Question.—Who paid it, and who received it ?

Answer.—Jemmeut, Kutree, of Machewarrah, to whom Gurba Sing owed money, received it. Gurba Sing gave Jemmeut a *chit* upon the zamindars for that sum and he went and got it from the zamindars named Gilah, Shakoor and Noor.

Question.—Had Gurba Sing ever any *thanah* in Irrak, or did he fight to obtain it, or how did he retain it ?

Answer.—He did not fight to obtain it, nor did he place any *thanah* in it. It is a small place.

Question.—Was not Taig Sing in possession of Irrak before Gurba Sing came in 1864 (A.D. 1808) ?

Answer.—Taig Sing had Kurrum Sing Neermullah's 4th share for three or four harvests before that time—but not more.

Question.—Did Taig Sing remain himself all the five years with Gurba Sing, or only send his *sewars* to serve him?

Answer.—When Gurba Sing was at Bhurtghur, he let Taig Sing and his *sewars* occasionally remain at Irrak, but the four or five times he went to Lahore, Taig Sing and *sewars* always attended him.

2ND EVIDENCE.

Nuttooah, zamindar of Bhutteean, subject of the Ludranwaliahs—

Question —What you know relative to the village of Irrak and Nawab Taig Sing since *Sumbat* 1863 (A.D. 1807), relate.

Answer.—Prior to 1864 (A.D. 1808), Irrak belonged to three sharers, the Phoolkeans, Ludranwallahs and Dooraheewallahs.

In 1864 (A.D. 1808), Gurba Sing came and took Irrak and the *kuncoot* of the *saunee* of that year. About two or three months afterwards, Taig Sing came to Gurba Sing and about a month afterwards went with him to Maharajah Runjeet Sing at Lahore, where they stayed about five months and then returned. Gurba Sing's *Mutsaddees* had, in the meantime, taken the *kuncoot* of Irrak of the harvest (or *rubbee*). Taig Sing asked Gurba Sing for some provision or a village, and he gave him Irrak, and he continued to serve him.

Question.—What collection did Gurba Sing make of the *saunee* of 1864 (A.D. 1808)?

Answer.—Gurba Sing gave Jemmeut, Sood, of Machewarrah, a *chit* upon Irrak for 40 rupees, on account of a debt to him; also about 10 or 20 maunds of grain.

Question.—Do you know in what month the forty rupees were paid to Jemmeut?

Answer.—In *Katuk* 1864 (A D. 1808).

Question.—And by whom were they paid?

Answer.—By Noor Khan, Shakoor.

Question.—Who received the 10 or 20 maunds of grain of that harvest?

Answer.—I do not know their names, but Gurba Sing's Sikhs got it as payment.

Question.—Prior to 1864 (A.D. 1808), who did Irrak belong to?

Answer.—To the Phoolkeeans, Ludranwallahs and Doorahee-wallahs.

Question.—Had not Taig Sing any share in it?

Answer.—Two years before 1864 (A.D. 1808), the Doorahee-wallahs gave their share to Taig Sing.

Question.—After Gurba Sing gave Irrak to Taig Sing, did Taig Sing remain with him, or at Irrak?

Answer.—He made a house at Irrak and used to sleep in it and go early every morning with 2 or 3 *sewars* to Bhurtghur

and remain the day and return at night. The remaining 4 or 5 *sewars* always remained in Bhurtghur.

Question.—Did Gurba Sing get possession of Irrak by fighting for it, or how?

Answer.—He had no occasion to fight for it: no one opposed him.

Question.—Did Gurba Sing ever send a *thanah* there?

Answer.—He had two sepoys in Irrak from the *saunee* to *Chet* following, that is, from *Jeit* 1864 (A.D. 1808) to the following *Chet.*

Question.—Did those two sepoys remain in Irrak all that time?

Answer.—Yes, they always remained there, both day and night.

Question.—Do you know the *hakim's* share of the revenue of Irrak annually?

Answer.—About 8 or 900 maunds (which is about 250 or 260 rupees.)

2ND EVIDENCE.

Fyze Bux of Machewarrah —

Question.—Relate what you know regarding the village of Irrak and Taig Sing since 1863 (A.D. 1807).

Answer.—In 1863 (A.D. 1807), Irrak belonged to three chiefs—the Patialah Rajah, the Ludranwallahs and Dorahee wallahs. In 1864 (A.D. 1808), Gurba Sing came and took Irrak, and the *saunee* being ready his *Mutsaddees* took the *kuncoot*, and according to it took all the *hakim's* share which amounted to about 800 maunds which Gurba Sing had conveyed into the fort of Bhurtghur. About two months after the grain had been deposited in the fort, Taig Sing came to Gurba Sing and he immediately (that is, two days afterwards) accompanied him to Lahore, and after the ensuing *haree* (in about half the month of *Jeit*), they returned to Bhurtghur and Taig

Sing begged Gurba Sing to give him some place. He, therefore, bestowed Irrak upon him and Taig Sing continued to serve him as long as he remained, which was near five years, and when Gurba Sing went over the river, Taig Sing went to Irrak.

Question.—Did not Taig Sing possess any share of Irrak before 1864 (A.D. 1808) ?

Answer.—Yes, the Dooraheewallahs had given their share to him before that time.

Question.—Did Gurba Sing only take the 300 maunds of grain of the *saunee* harvest of 1864 (A.D. 1808), or did he take any rupees also, or how ?

Answer.—Gurba Sing gave Jemmeut of Machewarrah a *chit* for 40 rupees, on the zamindars of Irrak, which he received from them.

Question.—What you have stated of Rs. 40 being given by the zamindars of Irrak to Jemmeut and 300 maunds of grain sent into Bhurtghur of the *saunee* harvest of 1864 (A.D. 1808)—how can you prove ?

Answer.—Jemmeut, Sood, told me himself he had received the 40 rupees and I heard from Jeewun Mul, Gurba Sing's Dewan, that he had received the 300 maunds of grain. I did not see it sent.

Question.—When did Jemmeut tell you he received the 40 rupees ?

Answer.—About eighteen days ago, when I was at Machewarrah.

Question.—Was Gurba Sing obliged to fight to obtain Irrak, and when he got it, did he place any *thanah* or men in it ?

Answer.—There being no fort, he got Irrak with the other country he took possession of, and had never any *thanah* or even a man in it, except when they might go on business as occasion required.

Question.—After Gurba Sing gave Irrak to Taig Sing, did he remain entirely with him at Bhurtghur or at Irrak ?

Answer.—He might perhaps remain a night or so occasionally at Irrak, but he was otherwise always attending Gurba Sing.

Question.—How many *sewars* did he engage to serve with to Gurba Sing ?

Answer.—Seven *sewars.*

Question.—And how were they paid by Gurba Sing ?

Answer.—He paid each Rs. 300 a year for their services.

Question.—Did Gurba Sing give each (seven *sewars*) Rs. 300 after he gave him Irrak ?

Answer.—When Taig Sing returned with Gurba Sing from Lahore, he told him that Rs. 300 for each horseman was not sufficient for him; that he wanted more—on which Gurba Sing gave him Irrak and discontinued any payment to the *sewars*, nor did he give them grain or anything more—but also required coolies from Irrak to repair the fort of Bhurtghur.

Question.—Did Gurba Sing require the services of all the seven *sewars* for the village of Irrak ?

Answer.—He required and always had the services of seven *sewars* as long as he stayed.

Question.—What is the *hakim's* share of Irrak annually ?

Answer.—I do not know.

There is so much contradiction and evident design in the foregoing evidence, without any proof of the grain or rupees having been received by Gurba Sing's agents, that I have told Kissun Chund (Runjeet Sing's agent) that unless he can prove the Rs. 40 to have been paid and the grain deposited, that these depositions do not alter the former decisions.—(*Book* No. *68*, *pages 11-17.*)

6th October 1819.

No. 8.

1st May 1819.—Dulleep Sing, chaprasi of Captain Blanes:— Assault at Kunnee-K Sarae on servants of Capt. Blan

Relate what you complain occurred at Kunnee-Ki-Sarae.

First I went to where the Choomars remain, for three coolies to carry my master's things, and got them, and on going to the door of the Sarae the sepoy present, named Kooda Bux, and two others asked me by what authority I required coolies, and then seized the coolies, asking who would bring their horses' grass if they went. I replied I had my master's things to convey and could not take them myself, therefore must have them. The sepoys then said they did not know any Sircar but their own and that I should not have anything, giving me abuse and my Sircar.

They then began to push me about and a scuffle ensued, on which the *mahout* got off the elephant to protect me and they beat us both and the *mahout* got on the elephant again, when they beat him and the elephant with sticks and she took fright and ran against the gateway, when the gun in it was broken as well as the *howdah*. A led horse they also struck and he got away from the *syce* and I went with him to catch him, and when we caught him, after much trouble, we went to a Fakeer's *tuckeah* which is about ¼ of a *coss* from the door. The Sikhs and two *sewars* followed, beating and abusing us. We asked for the coolies' loads and the Sikhs said they had gone on, we so proceeded on our journey and we overtook the coolies about three *coss* on the road.

Nutoo, syce, *belonging to Captain Blanes*—

Relate what occurred at Kunnee-ke-Sarae on your road from Loodianah a few days ago.

On going with horses and to lay Dauk for my master with three coolies, which the *chaprasi*, Dulleep Singh, went to change at Kunnee-ki-Sarae and brought, when the man present, Kooda Bux, and several others at the gate said we should not have them or who would bring them grass, and they seized the coolies and said we should not have any, abusing the British

Government and us, but we said it was the Sircar's work and we must have them to proceed. The *mahout* then got off the elephant, seeing the elephant's coolie struck by some of the Sikhs, and an Aubkarree man interposed and advised them to let us have the coolies. The *mahout*, being very angry, went after this Sikh, Kooda Bux, to catch him, and the elephant, being without any one, followed its *mahout* in at the gate, which was too low, and broke the gun and *howdah*. The *mahout* caught Kooda Bux and tied his hands and the rope to the one that suspends the ladder of the elephant, to take him along with him, and a great many people followed and he was taken thus about ¼ of a *coss* to a *tuckeah* where the people released Kooda Bux.

Question.—Did any horse get loose ?

Answer.—Yes, the horse in the buggy took fright at being struck on the saddle and ran away about a hundred paces when a zamindar caught hold of the horse and stopped it.

Question.—Did any other horse get away ?

Answer.—No.

Question.—Where was Dulleep Sing, *chaprasi*, all this time ?

Answer.—He was with us.

Question.—Did he go to catch the elephant or horse ?

Answer.—He might have gone to catch the elephant, but did not go after the horse.

Question.—Was any other horse with you ?

Answer.—Yes, one in Bhungee's hands, but he did not get loose.

Question.—Was the gun and *howdah* broken before the *mahout* ran after and caught Kooda Bux, or after ?

Answer.—When the *mahout* ran after Kooda Bux into the town the elephant attempted to follow him through the gateway, which was too small, and it broke the gun and *howdah*.

Question.—What became of the three coolie loads you wanted coolies for ?

Answer.—They accompanied me—the Aubkar gave them to me and they took the loads,

Question.—And where was Dulleep Sing, *chaprasi*, all this time?

Answer.—He accompanied me from the gate where we got the three coolies from the Kulal.

Question.—Did he actually accompany you, or at any distance before or behind?

Answer.—He was behind—perhaps five or ten paces.

2nd May.—*Kooda Bux's defence.*—In the morning a man came, I did not then know who, to the Sarae door where I was smoking a *hooka* and asked for a *chillum*, which I gave him. He then said he wanted fire. I told him there was fire near and that I was not their servant on a seer of *atta* and he could get himself. He also complained that the tobacco was bad. I said it was the best we had. He then said who was I that I should give him such a reply; that it was my duty to serve him, and gave me great abuse and struck me with his shoe and laid hold of my beard, when the other sepoys were awakened by the disturbance and pushed him off. At this time the *chaprasi* present, Dulleep Sing, came up upon an elephant, in the *howdah*, and the *mahout* of the elephant got off and asked how I dared to beat one of his master's people and then struck me. During this time the elephant attempted to go in at the door of the Sarae and the *chaprasi* who remained in the *howdah*, called out that the elephant was breaking the gun and *howdah*, when the *mahout* went and got the elephant from under the gate. The *chaprasi* then got off the elephant and said I had broken the gun and of so much loss to his master, and the *mahout* then seized me and bound my arms together and tied me by a rope to the elephant and I went in that way to the Fakeer's *tuckeah*, about two matchlock shots, when the men following us said if I was not released, they would complain to the Sahib and have them punished.

Question.—You have said you were followed and beaten by the *mahout* who had got off the elephant after which the gun was broken—how then could the *chaprasi* say you had broken it?

Answer.—He chose to say so to attach the blame to me.

Question.—What became of the coolies the *chaprasi* had seized?

Answer.—I saw three or four coolies with the elephant, but there was nothing said about coolies—not even their names mentioned.

Question.—Did you not say if they took your coolies, how could you get grass for your horses?

Answer.—I never said anything of the kind and repeat that the coolies or grass were not mentioned by any one.

Question.—Did the Aubkar say anything about the coolies or supply them?

Answer.—I did not see or hear the Kulal at that time.

Question to Dulleep Singh, chaprasi.—You have heard all that Kooda Bux has said—what have you to advance to contradict his statement?

Answer.—What he has said of my being on the elephant is false. I was ten paces behind the elephant with the coolies. The *mahout* got off the elephant to protect me from the assault of the sepoys and, when he released me, I returned to the coolies and he got on the elephant and they beat him and the elephant ran into the gateway and broke the gun and *howdah*.

Question.—Did the *mahout* get off the elephant again after the gun and *howdah* were broken?

Answer.—No, he did not get off the elephant again. I went and picked up the gun which had fallen and was broken.

Question.—Who bound Kooda Bux's hands and tied him to the elephant?

Answer.—The elephant coolie alone bound and tied him to the elephant. The other two men had run away and the coolie observed that if he (Kooda Bux) was taken, that the other two men would follow and then they could be seized. At this time the led horse had run off from being beaten by five or six Sikhs and I went after the horse with Nuttoo, *syce*, and we caught him about a hundred and twenty-five paces off.

Question.—What was the name of the *syce* who was with the buggy at that time?

Answer.—His name is Goordeal.

Question.—Where did you join the elephant and buggy again after catching the horse?

Answer.—When I went to catch the horse I told the buggy *syce* to go on with the buggy, that my master's Dauk might not be delayed, and he went on and I overtook him at the Fakeer's *tuckeah.*

Question.—Did the horse that got loose go on the road to the *tuckeah* or in what direction?

Answer.—The horse ran away a little to the left rather of the straight road to the *tuckeah.*

Question.—You said you told the buggy *syce* to go on with the buggy when you went to catch the horse, and that you caught him in about a hundred and twenty-five paces and very little out of the straight road to it, and yet the buggy got to the *tuckeah,* which is ¼ of a *coss,* before you. When a horse runs away he generally goes fast—how came it therefore the buggy got to the *tuckeah* before you?

Answer.—The rope by which the horse was led got entangled in the horse's legs and we caught him in consequence immediately and Nuttoo, *syce,* took the horse on to the *tuckeah* and I returned to the door of the Sarae, where I had left the coolies, and the Sikhs standing there said they had taken their loads and gone on. The elephant was standing there and I accompanied it, and when we got to the *tuckeah,* numbers of the town's people overtook us and released Kooda Bux who had been brought on by the elephant's coolie.

Question.—When you first came to the door of the Sarae, what other servant of your master's was quarrelling with Kooda Bux?

Answer.—There were no other servants of my master there except the *mahout,* two *syces* and myself, and we all arrived together at the gate.

Question to Kooda Bux.—Who was the man who wanted the *hookah* from you and treated you as you described before the *mahout* and *syces* came?

Answer.—He was a youth. I don't know whose servant and what he was; he had neither horse or any one with him.

Question.—How long after he first came to you did the *chaprasi* and elephant arrive?

Answer.—About a *cutcha ghurree.*

Question.—Did that man go away with them or what became of him?

Answer.—He went away with the elephant.

Question.—Did the *chaprasi* go away upon the elephant or on foot?

Answer.—He went on foot.

Qusetion.—When did he get off the elephant?

Answer.—After the elephant was got out of the gateway and the gun and *howdah* broken, the *chaprasi* got off and afterwards walked.

Question.—Did the *chaprasi* accompany the elephant or go to catch the horse that got loose?

Answer.—I neither saw buggy or horse that morning. The *chaprasi* accompanied the elephant.

Question.—When you got to the Fakeer's *tuckeah,* did you not then see buggy or horse?

Answer.—No, I did not see either.

Nuttoo, syce, *again called*—

Question.—What servants of Captain Blanes accompanied your party to Kunnee-ki-Sarae?

Answer.—There were five of us—the *mahout* and his coolie, us two *syces* and Dulleep Sing, *chaprasi.*

Question.—When you came to the Sarae door, was the *chaprasi* riding on the elephant?

Answer.—I do not know: I was behind out of sight.

Question.—Did you ever see the *chaprasi* on the elephant?

Answer.—Only with his master. I never saw him ride without him.

Question.—When you got to the door of the Sarae, where was the *chaprasi*, Dulleep Singh?

Answer.—I did not go to the door of the Sarae. The *chaprasi* called out from a distance for us to go on with the buggy and he would bring the coolies, and we went on to a tree by the tank which is two hundred yards from the gate of the Sarae.

Question.—Is the Fakeer's *tuckeah* there, or did you go to it afterwards?

Answer.—The Fakeer's *tuckeah* is not there—it is about a hundred paces further on the road, and I went there, but Kooda Bux had been released by the mob and was standing there by the elephant.

Question.—When the horse in the buggy was struck by one of the Sikhs and ran off a short way, was it from under the tree by the tank where you first stopped or at the Fakeer's *tuckeah*?

Answer.—It was under the tree by the tank that the two *chokidars*, who, with Kooda Bux, guard the Sarae, beat the horse in the buggy and he run away.

Question.—Where was Dulleep Sing, *chaprasi*, at the time those two men beat the buggy horse?

Answer.—He was standing by the Fakeer's *tuckeah*.

Question.—Where were the coolies—with you or Dulleep Sing?

Answer.—The coolies were with me.

Question.—Were they the coolies you got at the Sarae or those who had come on with you before reaching it?

Answer.—They were the men we got at Kunnee-ki-Sarae as a relief.

Question.—You said you did not go near the Sarae but stopped under a tree by the tank, two hundred yards from it—who therefore brought you the relieving coolies?

Answer.—The Dowrah (guide) went and obtained the relief, as is customary and brought them to us.

Question.—Was the other horse that was led with you all the time or away from you?

Answer.—He was with me all the time, led by Goordeal, *syce.*

Question.—You said before the led horse was led by a Bhungee and now say he was led by Goordeal—how is it?

Answer.—From the western door of the Sarae where the *lurie* (the affray) was to the tree by the tank a Bhungee led the horse—because I told Goordeal to make up some tobacco for us to eat, so that his hands were employed.

Question.—You said you never went near the Sarae and now say you gave the horse at the door of the Sarae to the Bhungee?

Answer.—It was about fifty paces from the door I gave the horse in charge to the Bhungee.

Question.—Where did you get the tobacco?

Answer.—Goordeal brought it from Lodianah.

Question.—Did Goordeal go to the door of the Sarae?

Answer.—No, he never left me.

Question.—You said the Kulal gave you the coolies at the gate and now say the guide procured and gave you them. Explain.

Answer.—The Kulal accompanied the Dowrah with the coolies, telling us not to maltreat them.

Question.—Was Dulleep Sing, *chaprasi,* with you at the time the coolies were exchanged?

Answer.—I never saw the *chaprasi* till I reached the Fakeer's *tuckeah.*

Question.—Did you see the elephant pass?

Answer.—Yes, the elephant went on the road close past me to the *tuckeah.*

Question.—And was not the *chaprasi* with it?

Answer.—Yes, the *chaprasi* went before the elephant, about ten or twelve paces.

Question.—Where did you first see Kooda Bux ?

Answer.—I first saw him when passing the tree by the tank, tied to the rope of the *howdah*.

Question.—You yesterday said the *charrasi* accompanied you all the way from the gate of the Sarae, ten paces behind you.

Answer.—I never said otherwise than I now do.

2nd Complaint.—Captain Blances' servant, Alladdeah, *syce*, states that he was going with two horses to lay Dauk for his master. There being two *syces* and a grass-cutter, 2 *kidmutgars*, 5 bearers, a *dhobi* and *bhishti* ; that they required twelve coolies which they got exchanged at the villages on the road ; that the 12 coolies from Sirhind went as far as Mundoful, when the zamindars abused and beat them for requiring a change at their village and I interfered, begging them not to beat them, when they beat me also and one of the Choomars was so bruised he was obliged to be carried away on a *charpae*—and the zamindars laid hold of the rest and put the loads on their heads and told us to go on our way, and we went with them to Puttarsee, which is four *cess* from Mundoful—there not being any intermediate village.

Question.—What did the coolies carry and what did the bearers carry ?

Answer.—Four bearers took two *bangees* and the Surdar went without a load—two coolies for gram, two the horses' head and heel ropes, four the bed, one the *dhobi's* bundle, one led a goat and two for plates in baskets.

Question.—Is Mundoful on the high road ?

Answer.—Yes.

Question.—Is it a very small village ?

Answer.—Yes, a very small place. I suppose altogether about forty inhabitants.

Question.—And do you know how many coolies there are there ?

Answer.—I have often been backwards and forwards and believe there are only four or five *begars*, but the zamindars acted as coolies when required until this time.

Question.—As the zamindars, you say, were always ready to serve you before, there must have been something done to provoke them to oppose you so much this time?

Answer.—They were cutting their crops and we seized them—and as they opposed, we said they must either go or the *begars,* on which dispute they came to blows.

Question.—If you had given the Sirhind coolies hire to go on, would they not have complied?

Answer.—It is not the custom to pay coolies, so why should I do it?

Tullah, bearer of Capt. Blanes:—

Question.—Relate what occurred at the village of Mundoful on your way from Lodianah to Umballa.

Answer.—We required thirteen coolies for our master's things who were furnished at Sirhind and they went as far as Mundoful and there, wanting to be relieved, the zamindars told them to go on—that they could not give men—at the same time surrounding us, and put the loads upon all of us servants and sent us away and we carried them three *coss.* Only two or three of the coolies who had come from Sirhind came on with us—all the rest were so bruised and lamed that they could scarcely travel, and returned to Sirhind.

Question.—Why did the Mundoful people object to relieve your coolies?

Answer.—They said they never relieved coolies from Sirhind—that they should go on to the next village.

Question.—What did the Sirhind coolies say in reply?

Answer.—There were only three Sirhind coolies amongst them: we brought the other ten from the other side Sirhind--two and four *coss.*

Question.—Did the Mundoful people say they were cutting their harvest—that they could not go?

Answer.—Yes, they said they were cutting their crops and could not go; that the coolies we had brought must go on. Our coolies replied they would not proceed and they began quarrelling and beating each other.

Question.—You have said that only three coolies accompanied you from Mundoful—who of the servants carried the other ten men's loads the three *coss* you mention?

Answer.—Alladeah, *syce*, carried one load—three bearers—*dhobi*—*bhisti*—two *kidmutgars*—a grass-cutter—Peer Buckes, *syce*.

Alladeah, *syce*, is here confronted with the bearer to explain how he said that the coolies from Sirhind, except one who was carried back too much bruised to travel, all went to Puttarsee—four *coss*—when the bearer says only three went on and that Captain Blanes' servants carried the loads as he describes.

Reply.—He flatly tells the bearer he lies and that it was as he said, and the bearer says his statement is false, and they in every respect downright contradict each other on the point in question.—(*Book No. 67, pages 139—160.*)

No. 9.

Complaint of the Sikhs firing into the town of Indree.

26th July.—Depositions of Indree inhabitants relative to the Sikh Surdars' people firing into the town on night 23rd instant.

COMPLAINT BY KOONCHPORAH NAWAB.

Sohan Lall, Mahajan, Chowdry, on oath—

Question.—What have you to relate relating to the Sikhs firing into the town of Indree about four days ago?

Answer.—About six hours of the night were gone; the Sikhs came within about ten paces of the gate leading into the town and fired six shots into the town, and two shots lodged in the shops of Ram Sahahee and Hurdeal, Samleewallah.

Question.—Did you see this happen or only hear of it?

Answer.—I heard the shots fired and the noise of the balls and saw one of them picked up in the hands of Hurdeal in whose house it had lodged.

Question.—Did you see any of the people who fired the shots?

Answer.—I did not see them—it was dark and on the noise of the shots, I went inside my house.

Question.—As you did not see the men, how do you know they fired within about ten paces of the gateway?

Answer.—Some women who were on the tops of their houses called out the Sikhs had fired the shots.

Question.—Did not any of you *bunneahs* see where those who had fired went or what became of them?

Answer.—No, I do not know that any others saw them.

Question by Sikhs' Vakeel.—Where was the ball found you saw, and how could you take up a hot ball?

Answer.—It first struck in the *chopper* and then fell into a basket from whence it was picked up by Hurdeal.

2nd Question.—What women saw the men fire?

Answer.—The women belonging to Thundoo and Luttooreah and Lilloo and Mikah.

2ND EVIDENCE.

Ramsaha, Chowdry, of Indree—

Question.—Relate what happened about four nights ago with regard to the Sikhs firing into the town.

Answer.—On the 28th Ramzan, about four hours of the night gone, when we were sitting in our shops, four or five shots were fired from outside the town gate into the town and one ball lodged in the house of Hurdeal, another in Boodoo's and one before the house of Sohun Lall, *bunneah*, who picked it up.

Question.—Did you see the men who fired the shots?

Answer.—I did not see the men fire, but on the report of the firing I went in the direction of it and met with Sohun Lall, *bunneah*, who had picked up the ball, and he related to me that the Sikhs had fired it.

Question.—Where did the ball strike at Hurdeal's house?

Answer.—It struck the *surdle* of the shop door and fell on the floor.

Question.—How do you know these particulars?

Answer.—I heard it both from Hurdeal and Sohun Lall.

Question.—How far distant are the shops of Hurdeal and Sohun ?

Answer.—There are seven or eight shops between them.

Question.—Where did the ball strike at Boodoo's house ?

Answer.—Before the house—Sohun Lall told me so.

To Sohun Lall—who is again called—

Question.—You have mentioned one ball being found in Hurdeal's house—were any more balls found in others ?

Answer.—Besides the ball found in Hurdeal's house, one lodged in the upper room of a Kunchnee's house, named Bagah another lodged in a *neem* tree before the house of Sookeeram.

Question.—Were either of these balls found ?

Answer.—No, they were not found.

Question.—Had you any conversation with Ramsaha, Chowdry, that night ?

Answer.—No, not any that night : I saw him next morning.

Question.—What conversation had you with him next morning ?

Answer.—Ramsaha said a ball had lodged in the Kunchnee's house and one before his own and that such proceedings were bad, to which I replied it was our master's business to put a stop to it and what could we do.

Ramsaha again called :—

Question.—What hour was it when you met Sohun Lall and he told you of the ball striking before his own house and Hurdeal's and Boodoo's ?

Answer.—I saw Sohun Lall next morning.

Question.—You at first said you went on hearing the firing towards Sohun Lall's house and met him, and now you say you did not see him till next morning.

Answer.—I have not eaten anything since last night and I don't know what I am saying. I have lost my senses.

Question.—Can you recollect anything of the coversation you had with Sohun Lall in the morning?

Answer.—I asked him in the morning where the balls had struck and he replied one struck before my house, another before Boodoo's house and a third in the *surdle* of Hurdeal's house which fell on the ground.

3RD EVIDENCE.

Ram Lal, bunneah, *of Indree*:—

Relate what you know of any matchlocks being fired lately at Indree?

Answer.—On the 28th Ramzan, about 4 or 5 hours of the night gone, five or six shots were fired into the town, the noise of which awakened me. My house is near the Pitan's Fort which is a matchlock shot's distance from where the shots were fired.

Question.—Do you know from whence the shots were fired?

Answer.—I cannot say, but I heard the report of the matchlocks, and who could it be but the Sikhs who fired.

Question.—Did you hear of any ball striking houses of people?

Answer.—In the morning I saw the mark of a shot *over* the *surdle* in Hurdeal's shop and he showed me the ball, but I did not hear of any other marks of balls or the balls being seen.

Question.—How much above the *surdle* did the ball strike in Hurdeal's house?

Answer.—About eight fingers above it.

4TH EVIDENCE.

Shammah, bunneah, *of Indree*—

Relate what you know of matchlocks being fired lately at Indree.

Answer.—Within the last eight days (for I cannot say exactly the day), about four hours of the night gone, I heard the report of several matchlocks—and went that way and at Boodoo's shop met Hurdeal who said a ball had struck the wall of his shop.

Question.—Did you hear of any other place being struck ?

Answer.—No, I did not hear of any other being struck.

5TH EVIDENCE.

Bahadur, bunneah, *of Indree*—

Relate what you know of any matchlocks being fired at Indree lately.

Answer.—On the 28th Ramzan, about 4 or 5 hours of the night gone, I heard the report of five or seven matchlocks—and as I was sitting in my shop with Sowaye and Ram Lall, Majrawallah, Gunga Dhar came to us and brought a ball which he said had fallen before his house.

Question.—Where is Gunga Dhar's house situated ?

Answer.—It is close to the Pitan's *Boorge* in the town.

Question.—How far is Gunga Dhar's house from the gate of the town before which the Omer Kuttab's *Durgah* is ?

Answer.—About a hundred and fifty paces.

Question.—Can you see Gunga Dhar's house from the *Durgah* ?

Answer.—The road is straight, but the house is not visible from it.

Question.—Did you hear of any other person's house being struck ?

Answer.—No, I did not hear of any other place being struck.

Question.—How far is your house from Sohun Lall's ?

Answer.—Twenty or fifteen paces—it is just opposite the street.

Question.—Did you hear of any ball being found by Sohun Lall or Hurdeal ?

Answer.—Hurdeal's house is next to Gunga Dhar's, but I did not hear of any ball striking his. I heard Sohun Lall say from his shop that a ball had fallen before it, but I did not see it.—(*Book No. 67, pages 227-236.*)

No. 10.

Enquiry into murder of Moor Sing at Chungerah by Ummer Singh, Fyzoolpooreah.

21st October 1814.—Investigation on account of death of Moor Sing, killed by Ummer Sing Fyzoolpooreah's people, as reported by me 31st August last.

FIRST EVIDENCE.

Mungal Sing, in the service of Umr Sing, Fyzoolpooreah —

Question.—Were you of Bekah Sing's party when Moor Sing was killed ?

Answer.—I was.

Question.—Where was he killed ?

Answer.—Opposite Chungerah.

Question.—Where were you going at that time ?

Answer.—I was going from Muttore to Thannesser with eleven hundred rupees to give there in charity. When we came to Keeree, which is about ten *coss* from it, the *chobdar* who had charge of the rupees said we might return—that he would go alone. We, that is our party of twelve *sewars,* therefore were returning towards Muttore when, on coming opposite Chungerah, we met Moor Singh and nine *sewars* in a narrow road. Moor Sing was in advance and asked us who we were. We said "It is not night but clear day and you can see us and you well know we are Surdar Ummer Sing's men." He then told us to go back. We said "What, are we to go round by the hills for you ? Can't you pass on one side and we on the other?" Moor Sing then said, "If you do not go back, I will fire upon you." Bekah Khan, our Surdar, said "I have no orders to fire—but you may do as you please." He then ordered four of his men to fire and Bekah Khan was killed and Sudda Sing's horse also killed. On seeing our Surdar killed, we said amongst each other—"What can we say on our return if we do not resent this business ? " and four of our men, whose matches were lighted, fired and killed Moor Sing and wounded his horse. When Moor Sing's *sewars* drew their swords and rushed upon us and wounded four of our horses—and our men wounded four of their men, and they went off on the Bunnoor road and we went towards Derah Bussee and went that day to Muttore.

Question.—Who desired you to accompany the *chobdar* with the rupees?

Answer. – Surdool Singh, *thanadar* of Muttore.

Question.—How far did he order you to go and what instructions did he give you?

Answer.—Surdool Sing ordered us to go as far as Chungerah and then return.

Question.—What occasioned him to order you to go only so far and then return?

Answer.—I cannot say—you must ask my master.

Question.—You said the *chobdar* desired you to return and now you say that Surdool Sing told you?

Answer.—When we came to Keeree, Bekah Khan said to the *chobdar*—"I was only ordered to accompany you to Chungerah and I have come as far as Keeree." On which he said "You may return."

Question.—Did you go into the village of Keeree, or how far short of it or beyond it?

Answer.—When we wanted about an arrow's flight of Keeree, where there is a ditch, we returned.

Question.—Did you stand on the road any time, or any of you get off your horses before you set off on your return?

Answer.—None of us dismounted—we were straggling and as the first returned those who had been behind joined.

Question.—Were you one of the first or one of those who had been in the rear?

Answer.—I was about half way—there being as many before as behind me.

Question.—Had any returned back before you turned?

Answer.—Yes, four or five had returned, and we met and I went back with them.

Question.—What did the men you met say to you when they met you on their return?

Answer.—Bekah Khan told me to return and I did so.

Question.—How far do you suppose Bekah Khan was ahead of you before he returned?

Answer.—About ten or twelve paces perhaps.

Question.—You said you were straggling one behind another and yet you say four or five horses were before you and returned and met you—and only ten or twelve paces were between you and the foremost man, whereas four or five horses close together take up that room.

Answer.—We were close together.

Question.—Where was the *cohbdar*—before them all or not?

Answer.—I cannot say if he was before Bekah Khan, but he was before all the other four *sewars.*

Question.—Was the man who carried the rupees before the *chobdar* or behind him, at the time you separated at Keeree?

Answer.—He was before, I think—but he was with him. I cannot exactly say.

Question.—What are the names of the two men now come with you as evidence?

Answer.—Taig Sing and Jei Sing.

Question.—Where were they when you returned—before or behind you?

Answer.—I cannot recollect.

Question.—You said you heard Bekah Khan say to the *chobdar* that he had orders to go only to Chungerah with him and that he had come to Keeree so much further, and that he must return—and yet you can't recollect whether the *chobdar* was before or behind Bekah Khan?

Answer.—He spoke so loud that I heard, and he halted, and so did we all when he told us to return.

SECOND EVIDENCE.

Jai Sing —

Question.—Were you of Bekah Khan's party when Moor Sing was killed?

Answer.—I was.

Question.—Where was Moor Sing killed?

Answer.—Opposite Chungerah.

Question.—Where were you going at that time?

Answer.—Our Surdar desired Surdool Sing, *thanadar* of Muttore, to send eleven hundred rupees as an offering to Thannesser and we went to near Keeree with the *chobdar* who had charge of it (Goolzarree Mull) when our *jemadar*, Bekah Khan, said—"I have come as far as I was ordered, so must leave you"—and the *chobdar* said "Very well go back," and we were returning and came opposite Chungerah when we met Moor Singh and nine *sewars* in a narrow road—and Moor Sing called out "Who are you?" When Bekah Khan said—"Can't you see who we are"? and Moor Sing then told us to go aside that he might pass—and Bekah Khan said—"Do you go aside and I will go aside and we can pass." But Moor Sing told his people to fire upon us and Bekah Khan said—"I have no orders to fire—do as you please"—and four of their men fired and killed Bekah Khan and a horse Sudda Sing was riding. We then said to each other "What will our Surdar say if we do not resent this"? And four of our men fired and Moor Sing was killed and his horse wounded and Moor Sing's people fell upon us with their swords and cut four of our horses and we of course resisted till both of us separated and went our way.

Question.—How near to Keeree did you go?

Answer.—To about a shot's distance of it.

Question.—How far were you ordered to go with the *chobdar*, and who ordered you?

Answer.—Surdool Sing told us to go to Bunnoor, or a *coss* or so beyond, with the *chobdar*, and then return.

Question.—Did you hear Surdool Sing give the orders?

Answer.—No, I did not hear Surdool Sing give the order. Bekah Khan told us so.

Question.—How far is Bunnoor from Keeree?

Answer.—About two *coss*.

Question.—How far is Chungerah from Bunnoor?

Answer.—About a *coss.*

Question.—When you were about to return, did you stand still and dismount, or how?

Answer.—We did not stand any longer than was necessary to speak to the *chobdar* and turn about, and none of us dismounted.

Question.—Were your party all together or straggling in an extended line?

Answer.—Perhaps two were together, but we were following the *jemadar* in a line.

Question.—How near were you to the *jemadar* when he turned?

Answer.—I was the third man in the line from the *jemadar.*

Question.—Did the *jemadar* ask to return, or did the *chobdar* speak first to do so?

Answer.—I thought you were speaking when we met Moor Sing. I was fourth when we turned about, but did not hear who spoke first.

Question.—Whereabout was the *chobdar* when you were returning?

Answer.—I can't exactly say, but they were close together.

Question.—Was Mungul Sing before or behind you?

Answer.—I cannot recollect.

Question.—Was the road where you turned about wide or a narrow one?

Answer.—A narrow one, with ditch on each side.

THIRD EVIDENCE.

Taig Sing—

Question.—Were you with the party when Moor Sing was killed?

Answer.—I was.

Question.—How did that happen ?—Relate all.

Answer.—We had been five days at Muttore when a *chobdar*, Goolzarree, came and said it was his master's orders to accompany him with eleven hundred rupees for Thannesser and went to near Keeree when we returned, and on our way, near Chungerah, we met Moor Sing with eight *sewars* and he asked us who we were. Bekah said—"It is day and not dark—can't you see who we are?" Moor Sing then told us to get aside out of the way. Bekah Khan replied—"There is room for us both to pass"; but Moor Sing, having advanced, told his people to fire upon us and four men fired and killed Bekah Khan and a horse, when our men also fired and killed Moor Sing and wounded his horse. When Moor Sing's people fell upon us with their swords and wounded four of our horses and we wounded some of theirs and then separated.

Question.—How came you to leave the *chobdar* at Keeree to go alone with so many rupees ?

Answer.—I do not know why it was so. I followed my *jemadar* as I was ordered.

Question.—Where were you when your party returned from near Keeree and how travelling ?

Answer.—We were travelling one behind another, the road being narrow.

Question.—How near were you to Bekah Khan just before he turned about ?

Answer.—There were three or four *sewars* between me and him.

Question.—Did you hear the *chobdar* speak to Bekah Khan about returning ?

Answer.—Yes, the *jemadar* asked to return, saying they had escorted the *chobdar* to a safe place.

Question.—Who does Keeree belong to ?

Answer.—To the Patialah Raja

Question.—How far was the *chobdar* from Bekah Khan when he was about to return, and was he before or behind him ?

Answer. – They were close together and believe the *chobdar* before him.

Question.—Did you hear of Moor Sing being on the way before you met him ?

Answer.—I will swear by the most sacred oaths that I did not know where he was nor had the most distant hint or knowledge that we were to meet him.

The occasion of sending the *sewars* to Keeree and not further appears to be from the enmity which exists between the mothers and brothers and, having got clear of their territories, the *chobdar* considered himself safe.

Evidence on part of Moor Sing's brother who complained he was killed by design by Ummer Sing Fyzoolporeah's people.

16th November.

FIRST EVIDENCE.

Dowlah Sing, sewar, *in service of Gopal Sing, Fyzoolporeah, on oath*—

Question.—Were you with Moor Sing when he was killed ?

Answer.—I was.

Question.—Relate what occurred.

Answer.—When about four hours of the day remained, Moor Sing arrived at Munnowlee from Sohana, and the following morning was going to Bunnoor. When he got about two *coss* (to Kooerrah), we met a servant of Jodh Sing who said to him—"You should have a conference with my master who is coming this way." And when we had got to Kooerree which is about two *coss* we met him and, after his having a conference with Moor Sing, they separated and we continued our journey and other travellers joined our party, and when we had got about two matchlock shots from Kooerree, we saw some *sewars* in a *mukie kate* off the road on the left hand, but we did not mind them, not suspecting them, and went on to Bunnoor, where we stayed about an hour, and pursuing our journey and having gone

a *coss* or two a man on the road said to us that some *sewars* were waiting for us on the road, and when we came opposite Chungerah about twenty *sewars* rushed from a sugarcane *kate* and told us to go aside—that they wanted to kill Moor Sing. We prayed they would spare him, but six men shot and killed him. Moor Sing called to us not to fire first.

Question.—Was Moor Sing riding before or behind the party, or how ?

Answer.—Two Sikhs were before him and the rest following.

Question.—Were the people who attacked you to the right or left, or before or behind ?

Answer.—They came from the right hand, but greatly to the front.

Question.—Do you know who the man was who told you the *sewars* were waiting for you, and had he clothes on ? Describe him.

Answer.—I do not know him—he had only a *kummerbund* on and was carrying a wicker thing they gather grain with.

SECOND EVIDNCE.

Jeet Sing, sewar *of Gopal Sing, Fyzoolporeah*—

Question.—Were you with Moor Sing when he was killed ?

Answer.—I was.

Question.—Relate what occurred.

Answer.—(He relates exactly what the preceding one did in every particular.)

Question.—How long did you remain at Bunnoor ?

Answer.—About an hour.

Question.—Who was the man who told you the *sewars* were waiting for Moor Sing's party ?

Answer.—I do not know him, but he was a Bedber (*sic*) and had only a *kummerbund* and turban, dirty white, and a wicker basket they gather grain with.

Question — Did you not inquire of him why the *sewars* were expecting you and what they wanted of you?

Answer.—We did not ask him any question as we had not any fears.

Question.—When the *sewars* attacked you, was it from the right or left, or before or behind, or how?

Answer.—They came from the right and went to the front.

Question.—Where was Moor Sing situated?

Answer.—The third from the front. There were five Sikhs of us and himself and two servants.

Question.—How many *sewars* came against you?

Answer.—Twenty.

Question.—When they attacked you, did all the twenty do it at once together, or straggling, and at what pace?

Answer.—They did not come on very quickly, but a common rate and together.

Question.—Did you first see them standing or only when coming on the attack, and how far when you first saw them?

Answer.—They came out of a sugarcane about an arrow's flight from us.

Question.—What reason do you suppose they had for not attacking you when they first saw you on the other side Bunnoor?

Answer.—Because the Munnowlee Fort was near and also because passengers had joined us on the road.

Question.—How do you know that the *sewars* who attacked you were the same you saw near Kooerrah?

Answer.—We concluded so because they were concealed in the *mukie kate* at first and the attack could be only from such people.

Question.—How can you say they were concealed when you saw them all?

Answer.—They certainly were in the *kate*, but it did not conceal them.

Question.—How far distant were they from the road ?

Answer.—About a matchlock shot's distance to the left.

3RD EVIDENCE.

Goormook Sing, sewar *of Gopal Sing* :—

Question.—Were you with Moor Sing when he was killed ?

Answer.—I was.

Question.—Relate what occurred ?

Answer.—(His statement verbatim as the two others.)

Question.—How do you know they were the same *sewars* who killed Moor Sing whom you first saw on the other side Bunnoor ?

Answer.—I knew two or three of (*sic*) when I saw them first in the *mukle kate*, and as there were twenty in that party and twenty in the other, I conclude they must be the same.

Question.—Were they mounted or off their horses in the *mukle kate* ?

Answer.—They first were mounted, but when they saw us they dismounted.

Question.—How far were they from you ?

Answer.—About a matchlock shot on the left.

Question.—When they attacked you, from which side they came and in what manner ?

Answer.—They came from the right to the front of our party.

Question.—Where was Moor Sing ?

Answer.—He was the third.

Question.—When you saw the *sewars* get off their horses in the *mukie kate*, did you not form any conjectures about them ?

Answer.—Not any. We had not any fears.

Question.—What dress had the man on who told you of the *sewars* waiting, and did you not ask him any question ?

Answer.—He had a white *chudder* on, very dirty, and a turban. We did not ask him any questions.

Question.—When the *sewars* attacked you, did you see them before they came down upon you, or standing at a distance, or how?

Answer.—They came out of a sugarcane, galloping, when I first saw them.

Question.—How far was the *kate* from you?

Answer.—About twenty or twenty-five paces.

Question.—You had only five Sikhs and you say they had twenty and they attacked you so furiously—yet you dared to fire upon them, which is very extraordinary?

Answer.—After they had killed Moor Sing, they began to plunder us, so we fired two shots at them.

1st Evidence again called—

Question.—As you had only five Sikhs and your opponents twenty, how did you dare to fight them?

Answer.—When they fell upon us in that furious manner we naturally opposed.

Question.—You first said they told you to go to the right and left—that they only wanted to kill Moor Singh, and now you say they fell upon you at once?

Answer.—After saying they wanted to kill Moor Sing, we did not desert him and, as we did not, they fell upon us.

Question.—When you first saw the *sewars* in the *mukie kate*, were they mounted or on foot?

Answer.—They were on horse-back and we could only see their turbans, and they were a matchlock shot off, so we could not distinguish who they were.

The contradictory evidence with regard to the *sewars* in the *mukie-kate*—of their being mounted and dismounted, visible and invisible.

2ndly.—That the man who told them of the *sewars* waiting for them had clothes on and had not.

3rdly.—The same man saying they were attacked furiously and killed their opponents in defence of themselves and also that

they in the first instance told them they only wanted to kill Moor Sing and told the *sewars* to go aside. One says they were an arrow's flight off when they issued from the sugarcane, and the other only 20 or 25 paces. In short, in my opinion, the whole of these depositions are false and I therefore tell them so, and that they do not alter the opinion I gave after taking the depositions of the opposite party of the innocence of Ummer Singh and that Moor Sing was the aggressor.—(*Book No.* 68, *pages* 29—38 *and* 60—65).

16th November 1819.

No. 11.

Reply from the Agents of the Patialah Rajah to claims on the part of the British Government made on him by Mr. Fraser through Captain Burt.

Patialah reply to claims of British Government made through Mr. Fraser to certain territories in the direction of Hissar and Sirsa.

Reply :—To the south of the Gugger is called the Banjer and not Hurryana, and it is true that, excepting the Rajah's, no Sikhs have ever had possession of it. But if the Sikhs obtained anything it may have been, as stated, in the way of Pindarrees.

Between Nujif Khan and Maharajah Ummer Singh was such friendship that they exchanged turbans—therefore their fighting is very improbable.

The famine in *Sumbat* 1840 (A. D. 1783-84) was universal—therefore it does not do away sovereignty.

The Bhuttees never possessed any other territory than Futtyabad, Sirsa and Rannea, and if they plundered other States, it is well known what treatment they met with.

Sovereign authority is not established by plundering.

2ndly.—This is merely a relation of circumstances—there is not any specified claim in it—for in Kussoohur, Bhudseekuree, Kunnowree, Suffeedon and Kootanah are several proprietors, whose rights are not disputed. If on the foregoing arguments Mr. Fraser has any claims, we beg him to state particulars.

3rd.—It is true that G. Thomas made an incursion like a plunderer into this country and took many places and that Perron for Scindea got all from him, and he restored to the Rajah their rights agreeable to engagement, and if Scindea's agents either through mistake or corruption did not restore all, for instance, Goruckpoor and other places, the moment Perron was informed of it he directed them to be given up—and when Perron was conquered what was actually in his possession at the time is no doubt belonging to the British Government.

4th.—The reply to this is given in the 3rd paragraph.

5th.—There are no particulars stated in this to which we can reply. But, agreeable to the proclamation of the British Government to the protected Sikh States, whatever the Maharajah conquered and possessed, that he is entitled to retain. Therefore, what occasion has he for *sunnuds* to establish his right?

6th.—We are not informed as to the Jageerdars of Hansee and Hissar. But from the time the Maharajah had first possession of Jumalpore until now, whether it was deserted or inhabited, it has always been his, and never occupied by any one else.

7th.—It is out of the question that the Maharajah should encroach upon the British territory which Government supports and protects him, etc. He only occupies his old and original possessions.

8th.—If one argument amongst these is given us to reply to we can do it. But in this general way of G. Thomas and the Bhuttees, who were plunderers, being arguments against us, appears extraordinary and contrary to justice, &c., and allow us to make the following quotation :—

"Who can I appeal to on your complaint?
It is from your hands I look for justice."

9th.—How can any one presume to encroach on the complainant's territory? Whatever the Rajahs of the Phoolkean and Bhyekeans have long possessed by the favour of the British Government they retain with the list of Purgunahs and villages which the Maharajah has received. We wish for a detailed statement of what the claims on each are founded upon, and we have further to beg that, whatever claims Mr. Fraser has to advance, we may be favoured with in writing, with the arguments annexed, that we may afford a corresponding reply.—(*Book No.* 68, *pages* 92-5.)

No. 12.

Copy of letters from General Perron to Captain Manuel.*

Copy of a letter of A. D. 1788 regarding the restoration of the Talook of Gouckpoor by General Perron to Rajah Sahib Sing of Patialah.

The Talook of Goruckpoor with its villages, now with our Government but belonging of old to the Maharajah Rajgaon, I before wrote about to Major Louis, copy of which letter I herewith enclose, and I have to desire you will vacate and restore them to the Rajah without delay.

You will also withdraw the Mawattees from Sohanah as they are unnecessary.

2nd Jumadee-ul-Sanee, Sun 45.

Letter from Major Louis† to Captain Manuel.

The Talook of Goruckpoor with all its villages now with our *Surkar*, having ever belonged to the Maharajah Rajgaon, is now, agreeable to General Perron's orders, to be restored to him; you will therefore on receipt of this make it over to him and obtain a receipt, and on no account delay doing so or attend to other advice—for the General has given very positive orders—therefore let his *thanahs* occupy them immediately. What more need I say?

Also recall the Mawattees from Sohanah—there is no occasion for them there—to which effect I have also written Kurnee.

1st Jumadee-ul-Sanee, Sun 1217 *Hidgree (A. D. 1803).*

*Probably Captain Manuel Deremao.
†Captain Louis Bourquien.

From Major Louis to Captain Manuel.

I before told you, and now again write, that the General relinquishes the Goruckpoor Talook with all its villages to the Maharajah Rajgaon to which effect he may have written you, and Beer Sing, *thanadar*, will proceed to take charge of it, and you will recall our people and make it over to him and satisfy him without delay.

9th Rudjub, Sun 1217 *Hidgree (A. D. 1803).*

From Maharajah Sahib Sing, Mahunder Bahadur, to Captain Manuel.

Having been favoured with letters from General Perron and the Major (Louis) on the subject of relinquishing the Talook of Goruckpoor and fort of Sohanah and other places to me, I therefore send Dilsook Roy, Mutsaddee, with instructions, and hope you will attend to him and have to beg you will make over the places to him without delay, considering me your friend.—(*Book No.* 69, *page* 46.)

No. 13.

Translation of extract from Sir David Ochterlony's decree on the Malair Kotela claims—15th August 1811, *relative to Himmut Khan and Dillail Khan.*

Extract from decree of D. Ochterlony of 15th August 1811, regarding claims of Himmut Khan and Dillail Khan of Malair Kotela.

"Himmut Khan and Dillail Khan, sons of Bahadur Khan, who was own brother of Beekun Khan, claimed a share of all revenue collected on account of the *surdarree.*

"I therefore asked them, if they are in possession of all they enjoyed during the Chief Attoolah Khan's time.

"They replied that during Attoolah Khan's time they had two villages and a well and always complained of not having a share in the customs and other revenues—and as Vizeer Khan, the present Chief, is our first cousin, we are in hopes of our claims being bestowed upon us.

"After that I asked them if they now enjoy all they had during the Chief Attoolah Khan's reign—and they confess they do, but that they claim equal proportions with others in the *surdarree* rights of town duties.

"Therefore, as Himmut Khan and Dillail Khan enjoy everything they possessed during the time of the late Chief Attoolah Khan, I think their claim cannot be attended to without making an entirely new arrangement and taking from all the sharers in proportion. I have consequently told them to write their petition that I may send it to the Sudder and receive orders on the occasion." (*Book No.* 69, *page* 58.)

No. 14.

Urzee *of the Rajah of Nahun.*

Application from the Rajah of Nahun to be allowed to buy Kalsee, Jounsar, Bhanur and Kaarda for 1½ lakhs, 5th January 1820.

The British Government having in their munificence and kindness restored me to the original possession of my ancestors, with the exception of Kalsee, Jounsar, Bhanur and the valley of Kaarda which belonged to them, I have therefore humbly to entreat the further favour of the following offer being accepted from me to obtain those possessions for myself and successors, *viz.*, one lakh and fifty thousand rupees for the same, payable by the following instalments, with eight per cent. interest on the balance until paid. And if I am able to pay more quickly than I have engaged, the interest to be decreased accordingly, for which I will give the security of Lalla Narrain Dhas and Goolab Sing, bankers of Jagadhree :—

Detail of payments.

	Rs.
On receipt of acceptance of my offer for those possessions	30,000
On expiration of one year ...	30,000
" " " two years ...	30,000
" " " three " ...	30,000
" " " four " ...	30,000
	1,50,000
Interest on balances, if the instalments are not paid quicker—five ...	24,000
	1,74,000

Total one hundred and seventy-four thousand Furruckabad rupees. (*Book No.* 69, *page* 86.)

5th July 1821.

No. 15.

Translation of the Persian documents connected with Rajah Jeswunt Sing's complaints against his son, Kour Rungeet Sing, and Rajah Sing of Ludhur, for attempts against the life of the Rajah.

Representation of the Rajah, presented to the Deputy Superintendent by his Agents :—

Complaints made by Rajah Jeswunt Sing of Nabha against his son, Kour Rungeet Sing, and Rajah Sing of Ludhur, for attempts against the life of the Rajah.

You have already been made acquainted with a few of the evil designs of Kour Rungeet Sing through Meer Ghoolam Hussun, whom I sent from Dhunaula to intimate the same to you. The truth is thus. The Kour, with the advice of the traitor Maun Sing, Khullal, Rajah Sing, Ludhur, and their followers, who have become bold from not being punished for their former crimes, employed several wicked persons, offering them rewards to assassinate me at Jeend or on the march during the night season and to place the commission of this deed on robbers who might have perpetrated the crime for the sake of plunder. From being on the alert, they did not find an opportunity of executing this design and I have now come to the knowledge of this from the testimony of my servants, Jeeta Sing and Sher Sing, the latter the *jemadar* of my orderlies, both of whom were taken before the Kour and Maun Sing in Jeend and avarice (?) held out to them to join in the plot. Again these schemes were followed in my garden at Dhunaula, but I was always on my guard. Afterwards Rajah Sing, Ludhur, caused Nuthooa, my bearer, to mix poison in my milk, but under Providence and through the favor of the Hon'ble Company and especially your kindness, I was relieved by repeated vomitings and the medical advice of the *Hukeem* Thundee Ram, Daoodpunthee, who was sent to attend me by Ranee Aus Kour. The Kour, Rajah Sing, Maun Sing, and others have not failed to employ every endeavour to take my life and have stood in no dread of the punishment due to such crimes from the justice of the British Government and from you who are the *malik* of all affairs, good and bad, of the Rajahs and Surdars of this country. Although Nuthooa, the bearer, after giving me the poisoned milk fled from Dhunaula immediately and was sent to

the village of Nimolē by Rajah Sing and no doubt remained of his criminality, yet without due investigation I did not molest any other person and deferred reference to you on this account, because you formerly told Meer Ghoolam Hussun, on my prior appeal, that unless a crime were duly substantiated, how could you inflict punishment? I sent word and wrote distinctly to Raja Kurm Singh "that Nuthooa had fled to Patialah and our joy and sorrow were one and the same, and if the bearer shall escape punishment for his crime, a bad example will be held out to others in our territories. I am therefore persuaded you will participate in unity of feeling and send Nuthooa to Nabha, that, after investigation, we may inflict upon him the punishment due to his crime." The bearer was detained for some time at Patialah and afterwards sent to Nabha under a *puhra* of *sepahees* with a promise that I would return him in the course of 20 days. My *ahilkars* proceeded on the second day of his arrival to question the bearer, but he stood in little dread of me from the knowledge that he was to be sent back to Patialah; he was, however, told that he had committed a heinous offence against the master whose salt he eats and was recommended not to place fresh crime on his own head by stating falsehoods, but to state clearly without prevarication the whole truth. He replied he would reveal the truth, and if he were convicted of falsifying the facts, they might treat him as they judged best. He gave his depositions which will be presented to you. I am hopeful you will apply a speedy remedy and intimate the same to the relief of my distracted mind, as in the opinion of those whom Providence has exalted in rank, more especially the British Government, the greatest crime is the attempt at commission of murder against our fellow creatures. You yourself punish the crime of murder perpetrated on the meanest creature with the direst rigour for the sake of an example to others—then what will be your judgment and award in the case of a son who has conspired against his father who is a Rajah of the land and to whom his child should owe submission? It is true that when a human being commits his first fault, with exception to such evil designs as I have enumerated, forgiveness is a point of greatness, but on a second offence

punishment is inflicted. Then, for a person who is continually offending and breaking his oft-repeated promises, the greatest degree of punishment will even fall short of what is due to his offences. It is well known to you that since the marriage of Kour Rungeet Sing in the village of Bumna he has been engaged in such like evil designs to the present moment, but, under Providence and through the favour of the British Government, no fatal accident has occurred. First, the Kour at the instigation of his father-in-law and his own wife, in conjunction with several disaffected persons, attempted my life in Nabah, but having received prior information I defeated the plot and secured and strengthened my fort when the conspirators fled and my troops secured the Kour in the fort of Imloh and brought him prisoner to Nabha where he remained for sometime in *nuzurbund*. By reason of the youth and inexperience of the Kour which he pleaded, I forgave his faults, and, through Sir D. Ochterlony, the Kour entered into an agreement binding himself not to offend in future and to obey me in all things. Second, notwithstanding this agreement made through Sir D. Ochterlony and the justice of the English, he acted as if he had never bound himself, and with the Ludhur Surdars and at their instigation, he bid defiance to my authority in the forts of Duhroo and Ludhur. I immediately collected my troops, and, through the auspices of the Company, proceeded to chastise the Kour, and Captain Birch came to Nabah and first having ordered my troops to besiege and take Duhroo he afterwards brought the Kour alone to me and said "He is your son—do as you may judge best, for the father may, if he pleases, sell his son." And the General often repeated this, as those who supported the Kour fled and the Ludhur Surdars had come to Nabha prior to Captain Birch's order to them. Although it is not wise to forgive on every occasion, yet seeing the Kour's penitence, my affection led me to forgive him and to obliterate his past conduct from memory, and I even by degrees advanced him to the charge of all my affairs, hoping that, his attention being usefully employed, he might be turned from evil thoughts to happier and more natural pursuits. On the contrary, however, he ruined my affairs, and, in conjunction with his wife and several of his servants, laid plans against my life by

means of Bhaee Dhigana, who fled on being discovered, and which you no doubt will have heard Although I was reduced to the point of death, I yet contented myself with sending the Kour to Duhroo, and determined, if I should recover, to punish him and not to trust him in future and to make such arrangements for my own safety that his purposes should not prevail against me. On reaching Duhroo, he called Khoosheeal Sing, the Akalee, with his followers and, under the pretence of an interview, introduced the Akalees into Duhroo and turned out my *sepahees* with disgrace and confined the *jemadar* for some time. Being helpless, I sent my agents to Umballah and wished even then to forgive and forget, but the Kour did not attend to the admonition of Captain Ross, preferring the bad advice of his wife and followers. I therefore, by the Captain's orders, sent my troops and took Duhroo from the Kour .

On coming to Umballah to pay my respects to you, I again determined to forgive and, with your counsel, I made a handsome provision for the maintenance of the Kour and his family. But with the advice of his wife and the evil disposed in his train he refused to accept the provision assigned to him and continued his wicked designs against the life of his parent, as I have above related, but I had no conception that the Kour, sitting in Umballah at the door of your seat of justice, would contrive such plots. As it has turned out the contrary, his punishment rests with your justice, as he is still in Umballah with his followers, and, wherever he may go, he cannot escape the Udalut of the British and will be seized as Kour Purtaub Sing. Rajah Sing, on learning that the bearer Nuthooa was on his way from Patialah, fled from Nabha, but through your auspices he has been seized. After taking the deposition of Nuthooa, Rajah Sing was interrogated and, after first using evasion, he ultimately confessed to Surdar Run Sing that if the Surdar would use his influence to spare his life, he would tell the truth. Run Sing promised to do his endeavour, but said he (Rajah Sing) had committed a great crime. Feeling some confidence, Rajah Sing made a confession of a few of his evil deeds, and this will be presented to you. From this it would seem

Rajah Sing has been concerned in all the former plots and is the mainstay of Kour Rungeet Sing. I trust such a punishment will be inflicted upon him that both great and small in these States may be deterred from such like deeds. Also that a prompt punishment may fall on Maun Sing who has squandered away and received from me upwards of a *lak* of rupees and in lieu of this has been engaged in all these conspiracies, not fearing your justice.

You are *malik*. After full investigation, inflict a signal punishment on Kour Rungeet Sing, Maun Sing and Rajah Sing that I may receive comfort, for I have no prop and stay save yourself – what more but complaint – complaint.

Proceedings held by the Deputy Superintendent on the 3rd November 1824.

Present—The Patialah, Jeend, Maloud and Nabha *Vakeels*.

Address of the Deputy Superintendent to Run Sing and Moonshee Jumeyat Sing, the Agents of Rajah Jeswunt Sing, and Ram Dut and Purmeesuree Das, Agents of Kour Rungeet Sing.

Since these States have come under the protection of the British Government so grave and formal a charge as that of attempt at parricide has not been brought to the knowledge of the local authorities of Government and, as I have no precedents to guide me in such a serious matter, I shall content myself with taking down the evidence which will be produced by Rajah Jeswunt Sing and the answer or exculpation to the same which will be given in by Kour Rungeet Sing, and transmit the proceedings, with translations, to Dehlee.

The deposition of Nuthova, bearer, sworn by the Ganges water and laying hands on a cow.

In the beginning of the preceding month of *Bhadun* 1881 (A. D. 1824) when Rajah Jeswunt Sing was at Dhunaula, I was in the service of the Rajah as a bearer. One day Huzaree

Brahmun, the cook, said to me "There is a person at the house of Rajah Sing, Ludhur, come from Patialah, and enquiring for you." I went with the Brahmun to Rajah Sing's house and the Brahmun, introducing me within, retired and we were left alone, when Rajah Sing making me swear a solemn cath said, "I have some business for you to perform which if you cannot do never mention the subject to another." He then gave me a paper containing pounded arsenic and desired me to mix it in Rajah Jeswunt Sing's milk, and Rajah Sing then put before me a pair of gold female bangles and an *ilacha* (silk scarf) and said, "Take these, and other means of providing for you shall also be taken care of." I excused myself. Rajah Sing, being very importunate, he gave the paper of poison into my hand, but not the presents. I went away and came to my dwelling and after a lapse of three days gave the paper to Huzaree, the cook, with directions to keep it, and when required I would take it from him. In the evening, when the time arrived for giving the Rajah his milk and I was engaged in washing the pot for the milk, the cook mixed the poison with the milk and, taking the pot from me and straining the milk through a cloth, gave it to Lahora Sing, whose business it was to present it to the Rajah, and I went with him (Lahora). The Rajah drank the milk and I was so much alarmed that I fled to the house of Rajah Sing and related the circumstance to him, and said "I cannot now remain here and am afraid to proceed alone—send a man with me to some other place." Rajah Sing sent his *chobdar* and a servant with me to the village of Nimole, where his father-in-law resides. The *chobdar* returned on the road and the menial conveyed me to Nimole. About 3 hours after I reached the village, the above *chobdar* brought me a message from Rajah Sing that in consequence of vomiting and purging, the Rajah had been relieved from the effects of the poison, but "Do not be cast down—I will take care of you." I afterwards came to Patialah and in 4 days Sahib Sing, *chobdar*, conveyed me thence to Futtehgurh, to Rajah Sing, who, comforting me, presented me with 4 rupees, 1 of Nabha and 3 of Patialah currency, and I returned to Patialah. About this time Bhaee Soondur Sing, having returned from enquiring after the health of Rajah

Jeswunt Sing, he related all to Maharajah Kurm Sing, who directed his *ahilkars* to interrogate me. I first denied, but afterwards confessed. I was retained in *nuzurbund* for 15 days and then was put in irons and confined. At the request of Rajah Jeswunt Sing I was sent to Nabha under a promise that, after taking my deposition, I should be returned in safety to Patialah, which was done.

Question by the Deputy Superintendent.—You have related in your evidence that Rajah Sing gave you a paper containing arsenic—how do you know it was this poison? It might have been flour or meal or anything else.

Answer.—I did not know it was arsenic, but the *chobdar* who fled with me acquainted me.

Question.—When Rajah Sing gave you the poison, did he mention anything of a Goormookhee letter from Kour Rungeet Sing?

Answer.—Rajah Sing verbally told me that a letter had come from the Kour, stating he would make Rajah Sing a great man as he had been his preserver, and "I will confirm all gifts and promises which you may give and contract with any one." A grant of a village and promise of a *thanadaree* to Huzaree, the cook, were also received with this Goormookhee letter.

Question.—Did Rajah Sing show you one bangle or two?

Answer.—Both bangles and a scarf were shown to me.

Question.—Did you ask to whom the bangles belonged?

Answer.—Rajah Sing himself said these bangles belong to Roop Kour, the wife of Kour Rungeet Sing.

Question.—Why did you not take these presents from Rajah Sing?

Answer.—I did not then accept them for fear the secret should be revealed, and although when I fled I asked for them, yet they were withheld from me.

Question.—With the Ganges water on one hand and the other on the cow, state distinctly if Rajah Sing, when he gave you the poison, took the name of Kour Rungeet Sing or not.

Answer.— He certainly did take the name of the Kour.

Question.—State the exact words made use of, in taking the Kour's name, by Rajah Sing.

Answer.—He spoke thus :—"This grant is for Huzaree, the cook, and these bangles and scarf have been sent by Kour Rungeet Sing by Sahib Sing, *chobdar*, and the Kour has sent word that I (Rajah Sing) have inspired him with new life, and he will make me a great man and whoever you may make your own I will also exalt him." Having said this, he placed the bangles and scarf on my hands.

Question.—Had you any personal knowledge of Rajah Sing prior to this affair, and did you ever hold converse with him ?

Answer.—I had no subsequent acquaintance with Rajah Sing and never conversed with him ; I knew him only by name, and my present introduction was through Huzaree, the cook.

Question.—As Rajah Sing had no prior knowledge of you, how happened it that he should reveal such an affair to you ?

Answer.—Through Huzaree, the cook.

Question.—In the pot in which the milk was given to the Rajah, did you first put in the milk and throw the arsenic on the top of it, or *vice versâ ?*

Answer.—First the arsenic, and then strained the milk on it.

Question.—Did you stir it with your finger or a spoon?

Answer.—Lahora Sing, according to his usual practice, gave the pot a shake.

Question.—Did Lahora Sing give the milk to the Rajah in your presence or not?

Answer.—Yes, he did.

Question.—When the Rajah had drunk the milk, did he say anything?

Answer.—I heard the Rajah say the milk was not good, and Lahora Sing replied that it arose from sugar not being procurable and having put in *khand.*

The agents of Kour Rungeet Sing being given the option of interrogating the deponent, they declined.

The statement of Rajah Sing, made before the Deputy Superintendent, being brought into the kucheree by Rajah Jeswunt Sing's soldiers, doubly ironed.

Although every attempt was made to persuade Rajah Sing to state what he had to say in his defence, he refused and said "I know nothing of this business, nor am I a party to it. I was confined in a dark room in Nabha, and then, being brought out, the drummers with cat-of-nine tails stood round and intimidated me and then I was suspended by the heels to a tree. I only said :—I am guilty, no other person is to blame but me, and although I have not been engaged in any guilty proceedings, I am still guilty."

Moonshee Jumeyut Sing here gave in the deposition of Rajah Sing which had been taken in Nabha.

The deposition of Rajah Sing, Ludhur, taken 4th Katuk 1881 (*A. D.* 1824), *Monday noon :—*

In Shahabad, the servants of Kour Rungeet Sing used to come to my tent, especially Sanneul Sing who was with Maun Sing, Kullaul, on this account that I should join in consultation with the Kour. I replied "I formerly have had benefit enough from my acquaintance with the Kour; now pray excuse me." When we reached Jeend, 2 or 3 servants came again and at length Maun Sing, Kullaul, met me in the fields and said "Why do you keep aloof from the Kour?—join in consultation." I replied "There is no profit, but material loss to me in this and should we meet, the secret will be rumoured abroad." Maun Sing in the

end desired me to join in the evil designs against the Rajah. I acquiesced and enquired what it was proposed to do, he answered "I have brought over Huzaree, the cook, to our views who has agreed to mix poison in the Rajah's viands and he also agreed to hire his brother to the Kour. Do you encourage him, as you are with the Rajah. I have also made Nuthooa, the bearer, one of our party, first at Patialah and here again." I gave my word to Maun Sing that I would join in the conspiracy. On the next day, Khoosheeal Sing, a servant of the Kour, brought Nuthooa to my tent and said "This person is firm to the purpose we have in contemplation and do you take him by the hand and be encouraging and aiding to him in the final completion of our business." I comforted the bearer before the Kour's servants. On the road to Keythul, on the march, Huzaree, Brahmun, met me and asked me "Has any person said anything to you." I replied in the negative. He rejoined, "Why do you deny? Let me know without hesitation, as Maun Sing and the Kour have both fixed my resolution in the affair, and agreeable to that I will complete the business. Do not you fear." I told the cook there was everything to dread, as it might not succeed. The cook said "Do you be aiding—it will succeed." I encouraged him. When we reached Nabha I encamped in the Sodees' garden and there Huzaree, bringing Lahora Sing, the milkman, whom he placed on one side, came and said to me "The Kour and myself have leagued Lahora and do you take him aside and, swearing him, determine him to our purpose, first telling him that you have no knowledge of the Kour's proceedings." I then called Lahora and did as Huzaree required and directed him to mix poison in the Rajah's milk. He said "I have no dealings with the Kour and you have acted unwisely in making such a proposal to me—execute it through the person who has suggested it to you. I cannot do it." Lahora went away, highly displeased. Huzaree returned and asked what had happened. I told him Lahora was much angered at the proposition and feared he would divulge the secret. Huzaree called to him to stand still as he would join him, and he made a halt. I said to Huzaree "You have done what you ought not have done and what is now to be the remedy?"

He replied "It is necessary to stop this man's mouth." I said "If you will refrain from such evil designs and not again mention the subject I will by entreaty make Lahora hold his peace." On this, I called him, but he refused to come saying "I have heard what I should not have heard, and I am much vexed." I then went to him and with folded hands entreated him to hold his tongue and said I merely wished to try him and to see what he would say, "Now spare my character and life." He said "If you will for the future entirely give up such ideas, I will remain silent." I swore to him I would not imagine any more evil and he took the oath to be silent. He and Huzaree departed. One day, in passing along the bazar, Lahora said to me "Why do again call me through Huzaree? What business have you?" I said "That affair." He replied "I am firm to the oath I took," and so I acquiesced. I went to Ludhur and joined the Rajah at village Dhilwan and accompanied him to Dhunaula. Huzaree one day enquired the news from the Kour to which I said I had received none. He then brought Nuthooa, bearer, to me and told me aside that this person was in his interest, "Do you also encourage him." I said "You formerly had nearly ruined both yourself and me with Lahora, from whom by entreaty we narrowly escaped, and this man is a low fellow of a bearer who will not keep our secret and I have already sworn to refrain from this business." Huzaree said "This man is resolute and true to his purpose, and our oath was with Lahora Sing and not with another. Do you encourage this man and complete the affair—do you back us and we will succeed, and do you further tell him to join with me." I accordingly advised Nuthooa, as requested, and sent him home with an order to return alone to me. He came again on the second and third days and I asked him how he came to be engaged in this business and what had been offered to him. He said "Huzaree having introduced me to the Kour and Maun Sing, a pair of gold bangles, a scarf of silk, a pair of shawls and village Beebeepore have been promised to me, and much encouragement is held out by them and is now confirmed by Huzaree who importunes me to finish the deed." I (the deponent) asked him why he did not first take the presents. On the second or third day afterwards the bearer

came to me and brought the information that the Kour's servants had the presents; I told him to take them, otherwise he might not again succeed in getting them. On the following day, Nuthooa came to me and said "The Kour's servants have informed me that the presents are with you and you are to give them with your own hand." I replied "I have not yet received them, but do you go and bring them." But he did not do so and I went to Nirnole and returned in 10 to 12 days to Dhunaula. In the afternoon, my servant, Dhunna Singh, told me that the Kour's *hurkara* had acquainted him for my information that he had confirmed the known person (Nuthooa) in his purpose. Before sunrise on the following morning, Huzaree came and said "Nuthooa has done the deed and fled." I said "Alas! it will not be well." I sent my servant, Mohur Singh, to Nirnole to remove my wife to Ludhur, and there he saw Nuthooa, the bearer, and the Kour's *hurkara* sitting in the house of a bearer and asked them what they wanted there—to go about their business; they went away. I went to Nirnole and thence to Bhutteewal to a Fukeer's house and I sent for Nuthooa, who came to me from Patialah. I asked him what he had done and what he had received. He said, "Khoosheeal Sing has made many promises and Huzaree is my security, and Khoosheeal has given me a paper of poison and I mixed it in the Rajah's milk." I (the deponent) told Nuthooa not to take my name. He agreed and returned to Patialah and I to Dhunaula.

The above deposition being read and explained to Rajah Sing, he swore by his Gooroo he knew nothing of it and it was not his.

Question by the Deputy Superintendent to Moonshee Jumeyut Sing.—As Rajah Sing, on his oath, denies all knowledge of this deposition, do you swear to the real truth by the Ganges?

Answer.—On my oath, every word of the deposition is by Rajah Sing.

The deposition of Huzaree, the cook.—

When Rajah Jeswunt Sing was at Jeend, Rajah Sing told me that Kour Rungeet Sing called me. On the second day I went to the Kour's tent and Maun Sing told me to mix poison in the

Rajah's food. I refused, and Maun Sing told this to the Kour and said that " this person is not fit for this work." The Kour said " you first tell me one thing and now another. I know nothing about it." When we reached Nabha from Jeend, Rajah Sing and Lahora Sing conversed together, but I was not a party to it. When the Rajah removed to Dhunaula, Rajah Sing again pressed me to undertake the purpose he had at heart, but I agreed not and even told him, if he should again mention the subject, I would inform the Rajah. One day Rajah Sing said he wanted to hire a bearer and desired me to send him Nuthooa, through whom he meant to hire one. I sent him, and know nothing of what passed. On the morning after Nuthooa had given the poison to the Rajah, Rajah Sing said to me, " I have executed what I wished through Nuthooa, the bearer." On the third day, Rajah Sing said " I have another paper—do you give it to the Rajah "—which I positively refused to do.

Question by the Deputy Superintendent.—When Rajah Sing told you in Jeendh that the Kour called you, where did you meet him, Rajah Sing ?

Answer.—On going to the jungle—and I said I would come when at leisure.

Question.—Did you go to the Kour's tent ?

Answer.—I went.

Question.—What time was it ?

Answer.—In the afternoon.

Question.—Who went with you ?

Answer.—Noor, a new-made Moosulmaun.

Question.—Did Noor go before the Kour ?

Answer.—No, he did not.

Question.—Was the Kour in his tent or without ?

Answer.—He was sitting in his tent.

Question.—Who were present with the Kour ?

Answer.—I recognized Maun Sing, and there were 5 or 6 Sikhs whom I did not know.

Question.—What did the Kour say to you?

Answer.—He first enquired after my health and then Maun Sing directed the Sikhs to retire and proposed to me, with many promises, to put poison in the Rajah's food. I gave a flat denial and even told the Kour that he would be ruined in both worlds. The Kour said "I know nothing of the matter—Maun Sing knows." Maun Sing, turning to the Kour, said "This person is not fit for this work." The Kour said, "Why do you address me? You first say one thing and then another." I returned to my tent.

Question.—Was the Kour sitting on a chair or on the ground?

Answer.—He was sitting on his bed.

Question.—Was Maun Sing on the bed or on the ground?

Answer.—He was sitting on a *settringee.*

Question.—When Nuthooa mixed the poison in the Rajah's milk, who was with you in the *chouka* making the bread?

Answer.—Kana, Brahmun.

Question.—How far were the water pots from the spot where you were baking?

Answer.—Close to the *chouka.*

Question.—Did Nuthooa come to wash the milk pot that day?

Answer.—He came.

Question.—Did he on that day make any delay in washing the pot?

Answer.—He did, as Lahora Sing called him to make haste.

Question.—What was the bearer about to cause delay?

Answer.—I do not know.

Question.—What are these marks on your body?

Answer.—Marks of being beaten.

Question.—Who beat you?

Answer.—The Rajah's drummers beat me with leather thongs.

Question.—Why did they beat you?

Answer.—To make me confess who were engaged in administering the poison to the Rajah.

Question.—Did you take the name of Rajah Sing before you were beaten, or afterwards?

Answer.—Prior to being beaten.

Deposition of Jeeta Sing, servant to Rajah Jeswunt Sing, 4th November 2824.

During the month of *Phagoon,* when the Rajah was at Dhunaula, I frequently went to the dwelling of Rajah Sing, Ludhur. He one day proposed to me to put poison in the Rajah's victuals. I told him that the preparation of the Rajah's food was not in my department, and that I could not perform such a deed. On the succeeding day, I and Sher Sing, the *jemadar* of the orderlies, went to Rajah Sing who, taking the *jemadar* aside, proposed that he should murder the Rajah. The *jemadar* on hearing this remained silent and, being much distressed, retired to his own house and I accompanied him. The *jemadar* told me it was not requisite that I should go to Rajah Sing's dwelling, as he wishes to take the life of the Rajah.

When Rajah Jeswunt Sing was at Shahabad, attending the nuptials of Rajah Sungut Sing, Rajah Sing said "Every person has been to pay his respects to the Kour—why have you not gone?" I replied "I shall get a bad name by going there." When we reached Puhooa, Rajah Sing called me to his tent and taking me with a *chobdar* to Kour Rungeet Sing's tent said "Maun Sing has sent for you to speak with you." It being dark, we were challenged on the way by the Sikh sentries. We did not answer. I mentioned to Rajah Sing that, if we were discovered, we should be ruined, and we returned to our own tents. On arriving at Jeendh, Rajah Sing took Sher Sing, the *jemadar*,

and myself to the Kour's tent. We were shown into an empty tent and soon after the Kour joined us, with Maun Sing. The Kour only said "Do you obey Rajah Sing." But Maun Sing and Rajah Sing importuned us to assassinate the Rajah and we answered that we could not succeed alone, but with the support of your people we may be successful. Rajah Sing said to Maun Sing "Give them the gold bangles immediately;" and the latter asked if he should now send for them. We both refused to accept them and, about 12 o'clock at night, we left the Kour's tent and, on coming out, Rajah Sing desired us to be speedy in accomplishing this business, but we remarked it could not be done quickly and would require 12 months. We now separated and each went to his own tent and we never since have had any communication with Rajah Sing.

Question by the Deputy Superintendent.—As you have stated that Rajah Sing proposed to the *jemadar* to murder the Rajah out of your hearing, how came you to know that this proposition was made to the *jemadar ?*

Answer.—The *jemadar* himself told me.

Question.—How came you also to know that the *jemadar* remained silent when such a proposal was made to him ?

Answer.—The *jemadar* told me.

Question.—At what hour did this conference take place betwixt Rajah Sing and the *jemadar ?*

Answer.—In the afternoon.

Question.—At what place did Rajah Sing meet with you at Shahabad ?

Answer.—Near his own tent when I was passing near to it.

Question.—At what hours is it usual for you and the *jemadar* to be in attendance on the Rajah ?

Answer.—I attend night and day and the *jemadar* sometimes pays his respects and sends his *sepahees* to guard the Rajah's tent.

Question.—When in Jeend, what distance was there betwixt the Rajah's and Kour's tents ?

Answer.—About a *coss.*

Question.—Did any person take you to the Kour's tent, or did you go of your own accord ?

Answer.—Rajah Sing's *chobdar* took the *jemadar* and myself first to his master's tent and there Rajah Sing joining us we all proceeded in company to the Kour's tent.

Question.—Where were you sitting when the *chobdar* called you ?

Answer—The *jemadar* and myself were both sitting in the orderly tent.

Question.—Who were in the tent with you when the *chobdar* came ?

Answer.—Seeha Sing, Mohur Sing, Gahoo Sing, Hakoomut Sing, and about 25 Sikhs.

Question.—For whom did the *chobdar* call ?

Answer.—For myself and Sher Sing.

Question.—Did he call for you in a whisper or with an audible voice ?

Answer.—In a whisper and silently.

Question.—Who answered from those assembled in the tent ?

Answer.—Sher Sing and myself said we are coming.

Question.—State the exact words made use of by the *chobdar* in calling for you.

Answer.—The *chobdar,* coming to the tent door and fixing his eyes on Sher Sing and myself, said "Rajah Sing calls you."

Question.—At what hour did the *chobdar* come to call you?

Answer.—Three *ghurrees* of the night had passed.

Question.—Did it rain at that time ?

Answer.—No, it did not.

Question.—As it was in the hot season and other people slept without, how came 25 of you to be during the heat within the tent ?

Answer.—It was not in the least hot.

Question. - What season of the year was it ?

Answer.—*Bysakh* (latter end of April).

Question —How long did you sit in the Kour's tent ?

Answer.—About half-a-*ghurree.*

Question.—What was the colour of the horse on which Rajah Sing rode on going to the Kour's tent ?

Answer.—We were all on foot.

Question.—At what hour does the Rajah retire to rest at-night ?

Answer.—At one pass of the night.*

Question.—At what hour are you in attendance ?

Answer.—When the Rajah lies down, I attend to shampoo him.

Question.--When you went to the Kour's tent, did you go through the town (Jeendh) or round about ?

Answer.—Sher Sing and myself in going went round and in returning we came through the town, and Rajah Sing, with his *chobdar,* in going and returning kept without the town.

Question.—As Sher Sing and you were both strangers in Jeendh, how did you find your way in returning through the town ?

Answer.—It is a highway.

Question.—When the Kour conversed with you, did he sit on a chair or on the ground ?

Answer.—On a cloth spread on the ground.

Question.—What did the Kour wear ?

Answer.—It was dark and no light in the tent—I therefore cannot say what he had on.

NOTE.—A literal rendering of an idiom meaning that about a quarter of the night had passed.

Question.—Was it a single or double-poled tent?

Answer.—It was high like a bungalow. I cannot say whether it had one or two poles.

Question.—How many persons were in the tent?

Answer.—Five of us—I, Sher Sing, Rajah Sing, the Kour, and Maun Sing.

Question.—Where was Rajah Sing's *chobdar?*

Answer.—He was standing without the tent.

Questions by Kour Rungeet Sing's Agents to the deponent.

Question.—What was the colour of the *kunats* in which tent you conversed with the Kour?

Answer.—As there was no light, I could not distinguish the colour.

Question.—How many days prior to Rajah Jeswunt Sing's march did you hold converse with the Kour?

Answer.—We were in the Kour's tent when Maharajah Kurm Sing was moving from his ground.

Question.—Was your deposition taken in Nabha on the day you were confined and some time afterwards?

Answer.—Three days after.

Question.—Did you give your deposition of your own pleasure or were you beaten to give it?

Answer.—I was sworn and *sepahees* stood over me to intimidate me. I therefore stated what I knew.

Deposition of Sher Sing, jemadar *of orderlies—4th November* 1824

In the month of *Phagoon* 1880 (A. D. 1824), when Rajah Jeswunt Sing was in Dhunaula, one day Jeeta Sing and myself went to bathe at the tank on the bank of which Rajah Sing's tent was pitched and, having bathed, we sat down in his tent and, this frequently occurring, an acquaintance sprang up betwixt us and Rajah Sing. In the course of a 2 months' intercourse, one

day Rajah Sing, taking us into a corner, said " I have something to divulge to you, but you must first take an oath." We took a solemn oath and on that day nothing transpired. After a lapse of 4 days, as we were about to retire from his tent to our dwellings and Jeeta Sing had proceeded a few paces, Rajah Sing took me into a corner and said " I put you on your oath and wish you to assassinate the Rajah." I gave a flat refusal and told him " The Rajah is my master and I cannot do this," and joining Jeeta Sing I acquainted him with what had happened, but, although he was in the secret, he pretended ignorance.

When we were in Shahabad with the Rajah nothing occurred betwixt Rajah Sing and myself. On reaching Jeend, Jeeta Sing and myself went to drink water at a well in the garden where Rajah Sing's tent was pitched. He remarked to us we had not been to pay our respects to the Kour,—" Come with me and I'll introduce you." We agreed to go. In the evening, Rajah Sing's *chobdar* came for us and we all went to the Kour's tent at the time that Maharajah Kurm Sing's tents were moving off. When we reached the brink of the tank at the Teeruth, Maun Sing met us and, taking us with him, he put us all into an empty tent, and he went and brought the Kour. Rajah Sing introduced Jeeta Sing and myself by name to the Kour and said " Give them your orders." The Kour replied " What have I to say ?—do you speak to them." Both Maun Sing and Rajah Sing repeatedly importuned us to assassinate Rajah Jeswunt Singh, but we did not agree and replied " We cannot do this deed." The Kour now said " Why importune them—think on it and speak to them at another time." Rajah Sing said " Give them a pair of gold bangles," and Maun Sing asked if he should bring them immediately. We would not accept them. We all came out of the tent, and Jeeta Sing and I told Rajah Sing we would not accompany him and we went through the town and never after went near Rajah Sing.

Question by the Deputy Superintendent.—When Rajah Sing proposed to you in Dhunaula to assassinate the Rajah, did he do so in the hearing of Jeeta Sing ?

Answer.—Aside from Jeeta Sing.

Question.—Who reported this to Jeeta ?

Answer.—I myself immediately told him.

Question.—When Rajah Sing's *chobdar* came to you in Jeend, where were you and Jeeta sitting ?

Answer.—About 5 paces without the tent.

Question.—Were any other persons there ?

Answer.—No person was sitting near us.

Question.—What did the *chobdar* say to you ?

Answer.—He came close and said "Rajah Sing calls you."

Question.—What hour was it ?

Answer—In the evening—the lamp was lighted.

Question.—What time was occupied in going to, sitting at, and returning from the Kour's tent ?

Answer.—About 6 *ghurrees.*

Question.—As Jeeta Sing was usually in attendance, was he not required by the Rajah during this period ?

Answer.—There is no stated time of attendance.

Question.—Did you all proceed on foot to the Kour's tent or was any one on horseback ?

Answer.—All on foot.

Question.—When you were conversing in the Kour's tent, how many persons were present ?

Answer.—I, Jeeta, Maun Sing, the Kour and Rajah Sing, and the *chobdar* of the latter remained without.

Question.—Was there light in the tent ?

Answer.—No.

Question.—Was the Kour seated on a chair ?

Answer.—On a cloth spread on the ground.

Rajah Sing being called in and the whole of the preceding evidence being distinctly explained to him, the Deputy Superintendent required his answer or exculpation.

Question by Rajah Sing to Jeeta Sing.—Did I first make acquaintance with Maun Sing, or you ?

Answer.—Independent of your introduction of me to Maun Sing in the Kour's tent at Jeend, I have never since had intercourse with him.

Question.—When you and I spoke together in Dhunaula, did you first break the subject to me or I first to you ?

Answer.—I did not first speak to you.

Question.—You deny all knowledge of this business—if I shall produce a writing of Maun Sing to your address, then what will you say ?

Answer.—If any person or writing on my part has ever been sent to Maun Sing and you can produce his answer to the same, then I am a liar.

Question of Rajah Sing to Huzaree, the cook.—When did I offer you a second paper of poison to give to the Rajah ?

Answer.—You certainly did ?

Question.—You get grants of villages written out for yourself and now lay blame to me ?

Answer.—What village did I get the grant of ?

Question.—Did you not get a grant of village Khuneeaun ?

Answer.—I swear by the *Ganga* I know nothing of this grant.

The Deputy Superintendent explained to Rajah Sing that a grave and serious charge had been made against him by the several witnesses and requested him either to exonerate himself by oral or documentary testimony. The only answer returned by Rajah Sing was that he had not thought evil against Rajah Jeswunt Sing or wished any good to Kour Rungeet Sing. He at length begged till to-morrow to prepare his defence, which was complied with.

5th November 1824.—Rajah Sing coming into the *kucheree* was desired to fulfil his promise of giving in his defence. "I

have only to say I never devised harm to Rajah Jeswunt Sing with any person."

To Rajah Sing by the Deputy Superintendent.—It is necessary you should support your declarations by the testimony of witnesses or written documents.

Rajah Sing.—I have neither one or the other.

(Although every means were used to induce Rajah Sing to plead, he refused.)

Lahora Sing called in and interrogated :—

Question by Deputy Superintendent.—What is your employment ?

Answer.—I am the milkman of the Rajah.

Question.—Is it your sole province to prepare the milk for the Rajah or does any assist ?

Answer.—The bearer washes the pots and I sweeten the milk.

Question.—Do you with your own hand take the pots from the cook-room or does another bring them to you ?

Answer.—No other person interferes save the bearer and myself.

Question.—Was the washing the pots any one particular bearer's duty or did all assist ?

Answer.—The washing the pots was the province of one man and the others brought the water.

Question.—What is the name of the bearer ?

Answer.—Nuthooa.

Question.——How long has this man served ?

Answer.—Three or four years.

Question.—When Nuthooa brings you the milk pot, do you look to see that it has been well scoured ?

Answer.—The bearer was trustworthy—there was no reason for circumspection.

Question.—Recollect yourself and tell me if any other person save you ever sweetened the Rajah's milk?

Answer.—When I am present, no other person, and, when absent, another performs this duty.

Question.—In the preceding month of *Bhadun* when one night the Rajah vomited, were you present or not?

Answer.—I was present.

Question.—On that particular night, from whose hands did you take the milkpot?

Answer.—From Nuthooa, the bearer.

Question.—You have stated that, when present, you alone mix the milk and the bearer washes the pot—how came you on that night to inconsiderately receive the milk ready mixed from Huzaree, the cook, and give it to the Rajah?

Answer.—I did not on that night take the milkpot from Huzaree. I prepared the milk with my own hand, and Huzaree and another Brahmun were sitting in the *chouka* baking the bread. I recollect this much that Nuthooa went to the water pots which were near the *chouka* and about 3 or 4 paces distant from me, and washing the milkpot brought it to me. There was no other person near me nor did any one come near me.

Question.—As you were so near the water pots, recollect yourself and say, when the bearer went to the water pots, if he and the cook could whisper one another or if the cook's hands could reach the milkpot?

Answer.—They were close and might whisper, and the cook's hand could reach Nuthooa, but I saw nothing with my own eyes. I remember that Nuthooa made delay on that day in washing the pot.

Question.—What is the name of the person who was assisting Huzaree in baking the bread?

Answer.—It was Kana or Ram Nath.

Question.—What time elapsed from preparing the milk until the Rajah drank it?

Answer.— About one *ghurree.*

Question.—Was the mouth of the pot, in which you carried the milk to the Rajah, closed with a cloth or open?

Answer.—I put a *kutora* over the top.

Question.—When you gave the Rajah the milk, did you look to see that it was clean and free from any particles?

Answer.—I never took this care.

Question.—Did the Rajah, on that night, drink all the milk or leave any?

Answer.—He drank all that was in the pot.

Question.—Having given the Rajah his milk, did you come away immediately or stay any time?

Answer.—I came back to the place whence I had gone.

Question.—Did you bring the milkpot with you?

Answer.—I did.

Question.—Did the Rajah drink the milk all at one draught or not?

Answer.—In two breaths.

Question.—Did the Rajah make any remark in taking the first draught of the milk?

Answer.—No.

Question.—What did you do with the remainder of the milk which you had left near the cookroom?

Answer.—That portion of the milk which I sweetened was all drunk by the Rajah; the remainder in the *daigchee* I gave to the people.

Question.—Did the Rajah drink the milk out of the milk-pot or from the *kutora*?

Answer.—From the *kutora*.

Question.—Are you in the habit of drinking up the leavings of the Rajah's milk?

Answer.—Yes, when any remains.

Question.—On the night in which the Rajah vomited, did any milk remain?

Answer.—No, none.

Question.—Did you look into the milk pot?

Answer.—I did not, but Nuthooa took it from me.

Question.—How soon after drinking the milk was the Rajah seized with vomiting?

Answer.—About 6 *ghurrees* after.

Question.—What was the colour of the vomiting and was it copious or not?

Answer.—I was not present.

Question.—As you were not present, how happen you to know that the Rajah vomited?

Answer.—About 6 *ghurrees,* when I again went with a second supply of milk agreeable to custom, I was met by Buhaul Sing who asked me why I had brought more milk, as from drinking the first, the Rajah had been seized with vomiting and purging.

Question.—Was the Rajah in the habit of vomiting after drinking his milk or eating?

Answer.—Never.

Question.—Do you know Rajah Sing of Ludhur?

Answer.—I do.

Question.—From what cause?

Answer.—From his being near the Rajah. In *Jeit* of this year Huzaree, cook, was in the habit of telling me that Rajah Sing called me. One day I went to his tent and he placed me with much kindness near him. Aside from others he mentioned to me the distressed state of Kour Rungeet Sing and then offered me a gold bangle from his wrist and said "I will take other means of rewarding you. Do you mix poison in the Rajah's milk." On hearing this, I arose and said "Never mention this to me again, as I cannot undertake it." I went

with Huzaree, who was standing near to my own house. Huzaree asked me what Rajah Sing had said. I replied "He throws dust on his own head." After this I never saw him nor did I mention this circumstance to any person.

Question.—Were the bangles those worn by males or females?

Answer.—They were those worn by men and Rajah Sing's own.

Deposition of Jewun Sing, zamindar—8th November 1824.

Question by the Deputy Superintendent.—Where do you dwell?

Answer.—I dwell in and am a Jat of Futtehgurh, a village of Rajah Kurm Sing.

Question.—Did Nuthooa, bearer, ever come to you?

Answer.—I do not know his name, but one night in last *Bhadun* or *Sawun*, Sahiba, *chobdar* of Rajah Sing, Ludhur, a youth without beard, brought a man to my house and said "This person is a guest of mine—give him a *charpaee* to sleep on." I gave it to him and he slept in the compound to my house, and in the morning the *chobdar* came and took away this person.

Question.—Had you any prior acquaintance with this *chobdar*?

Answer.—This much. Rajah Sing was in the habit of coming to the *Fakeers'* place, to repair their habitations near my village, and this *chobdar* used to accompany his master and I became acquainted with him,

Question.—When the *chobdar* brought his guest to your house, did you not enquire who this person was and where he was going?

Answer.—I only asked whence this person had come and the *chobdar* replied from Ludhur.

Question.—What hour was it when he brought this person to you and when did he carry him away?

Answer.—He brought him when 3 *ghurrees* of the night had passed and took him away at dawn in the morning, ere the countenance could be distinguished.

Question.—Did this person eat anything and did he appear frightened and did he sleep soundly?

Answer.—He partook of some bread and slept separate from me, and as I did not speak to him, I know not whether he was distressed in mind or not.

Question.—When the *chobdar* took him away in the morning, did any conversation take place betwixt him and the unknown person?

Answer.—No, the *chobdar* merely, standing in the doorway, desired him to follow him.

Translation of a Goormookhee note from Rajah Singh, Ludhur, to Rajah Jeswunt Sing,-delivered in by Moonshee Jumeyut Sing.

Maharaja Jee, the truth is this. When at Jeend, Maun Singh sent for me, Sher Sing and Jeeta Sing and prepared two robbers, and both were sent to my tent by Maun Sing and I returned them under a pretence. Three times on the road and at Dhunaula were these robbers or assassins sent, and as often returned by me. If I designed evil against you, Sir, why should I have sent back these robbers? It is known to me, Sher Singh and Jeeta Sing that Ram Sing, the *thanadar* of Imloh, is a party with Maun Sing in your destruction, but nothing ever occurred in my presence.

The agents of Kour Rungeet Sing, Ram Dutt and Purmeesuree Das, were asked by the Deputy Superintendent if they wished to say anything or make any defence. They replied in the negative.

On the 10th November, Ram Dutt and Purmeesuree Das presented an *urzee* from their master, Kour Rungeet Singh, of which the following is a translation :—

The agents of the Rajah and my father who have brought forward the proceedings have done so on former occasions to disgrace me; it is therefore to be concluded that they are clearly false. It is strange that for 7 months past these evil designs have been carrying on and no person has acquainted the Rajah. The whole of the conspirators being servants of the Rajah, it is possible they may have been instigated to make these ideal (*sic*) charges to set aside the allowance of Rs. 14,400 which you had settled for my support and if, God forbid, these charges should be founded in fact, Maun Sing is stated to be the principal, and, perhaps, this man, who deserted my father, acted thus through fear of the Rajah or to enhance his own importance and increase his condition, and he may have been engaged in these designs without my knowledge or privity. Your slave has not the slightest acquaintance with the affair, and God forbid that I should plot evil against the Rajah, my father. He is my *kaaba* and the Almighty knows, although I have been present 2½ years at the door of your Udalut, taking up money, selling my property and in a state of starvation, yet how could such ideas enter my mind as the charges imputed to me? If Maun Sing should have lent himself to such nefarious proceedings, he deserves death. As I have discharged him a month and a half ago, at your suggestion and to please the Rajah, if he were now with me I would instantly punish him. As it is, and if he be guilty, send for and punish him. Why should I stand in his stead? What business is it of mine? If the agents of the Rajah do not place faith in my non-participation with Maun Singh, the very affair of the Rajah is sufficient for my justification, as he, who is famed among the Rajahs of this country for the care he takes of himself, has been deceived for 7 or 8 months by those near his person day and night who even administered poison to him. Then if I, of inexperienced and slender judgment, have been deceived by one man, it is not to be wondered at as strange.

The urzee *of Kour Rungeet Singh.*—Five written requests made by Rajah Jeswunt Singh to the Deputy Superintendent and presented by his agents—

First.—Kour Rungeet Singh, my unworthy son, from the day of his nuptials, has been engaged with his wife, notwithstanding my repeated forgivenesses, in designs against the life of his father, as already brought to your notice. He has stood in no dread of the English Udalut, although Sir D. Ochterlony, Captains Birch, Ross and yourself have admonished him. He has been leagued with evil advisers in assassin like deeds. Being perfectly helpless and for the sake of the preservation of my life and the stability of my Raj, which is entirely that of the British, I have disinherited him, that he may no longer entertain the idea of inheriting that for which he has been plotting his evil designs, and that he may be confined for life with me, for, so long as he is at liberty, it is natural to suppose he will continue his bad purposes. I will feed and clothe him. Until the British Government agrees to his being disinherited, I have no desire to put him in restraint for life, as his relatives and adherents will raise disturbances in the knowledge that in time his condition will be altered (or that he will succeed me), and he will also be employed in such plots. I am hopeful, from the justice of the English, that this my request will be complied with, and that this paper be returned to me especially signed.

Second.—Rajah Sing of Ludhur has from the first been engaged in evil designs with my unworthy son, more especially in the present instance. His punishment is this that his share of the Ludhur estate be sequestered and given to me, and I will feed and clothe his son and brother. Rajah Sing deserves to be hanged, as an example to other *tabaidars* and servants of our four estates (Patialah, Nabha, Jeend and Keythul). But if the British consent not to his being hanged, then let him be confined for life with me and the share of his estate be given to me.

Third.—Maun Singh and his son served me for 10 to 12 years and squandered away upwards of a *lak* of rupees and

he has been leagued with the Kour in his wickedness. The punishment of this traitor is this, that his property be attached either by the British or me and he, with his son, where ever they may have fled, be seized and his (Maun Singh's) bowels be ripped open and hanged in chains on the highway, that the servants of our estates may profit by the example.

Fourth.—The punishment of the adherents of the Kour, before they shall fly from Umballah, who have been engaged with him in conspiring evil against me, at the seat of justice in the protected States.

Fifth.—That a proclamation be issued to all those who may be supposed to be attached to the Kour, especially the Ludhur Chief and his father-in-law's family, stating that all such persons who shall favour the evil designs of the Kour will be punished according to their deserts. For, notwithstanding the Kour be disinherited and confined for life, yet his followers will not be quiet without the dread of punishment held out to them by a proclamation.—(*Book No. 69, pages 163—206*).

No. 16.

Translations of questions put to, and answers made by, Bhaee Jessa Mull, the Dewan of Huree Sing, Kung,—31st January 1825.

Interrogation of the Dewan of Huree Sing, Kung, regarding his acquisition of Futtehgurh on the south of the Sutlej.

Question by the Deputy Superintendent.—When and in what manner did Huree Sing obtain the Talooq of Kung, on the north bank of the Sutlej?

Answer.—Kour Sing, the father of Huree Sing, posssesed himself of Kung after the taking of Kussoor (by the Sikhs) in *Sumbat* 1820 (A. D. 1764).

Question.—In what manner did Huree Sing, or his father, obtain the Talooq of Futtehgurh, on the south bank of the Sutlej?

Answer.—In *Sumbat* 1830 (A.D. 1774) Surdar Kour Sing peopled the village of Punjtour, on this side the Sutlej, and in *Sumbat* 1833 (A. D. 1777) he erected there a fort which he

named Futtehgurh which is known to this day as Futtehgurh—Punjtour, and has 48 villages attached to it, which are to the present time in the possession of Surdar Huree Sing.

Question.—Down to what time was Huree Sing an independent chieftain, and from what year has he given military service to Lahore?

Answer.—After the demise of Surdar Tara Sing, Ghybuh, in *Sumbat* 1864 (A. D. 1807), Huree Sing waited upon Dewan Mohkum Chund in Rajah Rungeet Sing's camp before Seealkote and agreed to maintain 50 horses and hold his lands of Kung, on the north bank of the Sutlej, as a feudal tenure. In like manner Dhurm Sing, the maternal uncle of Huree Sing, supplied 50 horse for his Talooq of Loheean, 2½ *coss* from Kung. The lands of the uncle and nephew yielded, on the right bank of the Sutlej, an equal revenue to each and Dhurm Sing had no territory to the south of the Sutlej.

Question.—In *Sumbat* 1865 (A. D. 1808), at the time Dewan Mohkum Chund crossed the Sutlej and possessed himself of Dhurmkote, did he require from Huree Sing a contingent of horse for his lands of Futtehgurh on this side the Sutlej?

Answer.—From the day that the Dewan usurped Dhurmkote to the present time, we have never been molested in any way regarding the Talooq of Futtehgurh and, with exception to the 50 horse given in Seealkote for the Kung lands, a single additional horseman has never been required or exacted from us. Should, peradventure, the opposite side (Rungeet) argue that the 50 horse were given for our lands on both banks the Sutlej, a sufficient answer to such a claim will be found in the known fact that, when we agreed to furnish this contingent, the Dewan had not possession of a single place to the south of the Sutlej and not a word was mentioned regarding Futtehgurh which was peopled by Kour Sing and is the patrimonial heritage of Huree Sing and under the protection of the British Government—then what claim can the Lahore State have to it?—(*Book No. 69, pages 207—209*).

No. 17.

Translation of an urzee *presented by Bustee Ram, the Agent of Futteh Sing, Aloowaleah, 25th August 1825.*

Applica by Futt Sing, A waleah, Muha S of Nur gurh be conside subordi

A *purwanah* has been received by me from my master to the following effect, *viz.* :—

"Muha Sing has petitioned Mr. Elliot that his case may be referred to the Right Hon'ble the Governor-General in Council. If it has so happened, it is very strange and unaccountable that you have not stated the facts of the case at length.

"It is as clear as the sun that Mirza Sing of Sooltaunwind, a village near Umritsur, was servant to Surdar Jessa Sing, my great-grandfather, and his two uncles, Dusoundha Sing and Hukoomut Sing, were horsemen (*bargeer*) in the service of Surdar Jessa Sing. After the defeat and death of Zain Khan, the Governor of Surhund took possession of Futtehgurh, Nuraingurh and Buhroag, and left Mirza Sing, Dusounda Sing and Hukoomut Sing as his *thanadars* in these places, and after a time, in consequence of their services, the Surdar conferred these places upon them in *jageer*, in lieu of a contingent of horse, and they continued to perform their duty with zeal and fidelity. On the demise of Jessa Sing and the succession of my father, Surdar Bhag Sing, he, after the death of Mirza Sing, divided the territory into three shares, one to the widows of Mirza Singh and the one each to Dusoundha Sing and Hukoomat Sing, which displeased the two latter. Dusoundha Sing dying without issue, the whole territory was presented by my father to Hukoomut Sing, on the payment of a *nuzurana* and in lieu of military service, and he, during his life time, was present in the service of the Surdar, and in like manner, on his demise, his son, Juwahur Sing, followed his steps.

"In *Sumbat* 1864 (A. D. 1807), Juwahur Sing was present with his contingent in the affair at Bullachour, on the north bank of the Sutlej. The Surmour Rajahs, having wrested the Talooq of Nuraingurh from the family of Mirza Sing, it was restored to me, after a severe action, by Maharajah

Runjeet Sing in the same year, and I conferred the *chul arum* on Juwahur Sing, who continued his faithful and unremitting services to me. In *Sumlat* 1866 (A. D. 1808-09), Juwahur Sing was slain in my service in the Nuraingurh territory, leaving an infant son, the present Muha Sing. In consideration of the services of the family and the ruin which would be entailed upon them by the confiscation of the *jageer*, I permitted the mother of Muha Sing to hold it, and she continued her services to me. Mohur Singh, the maternal uncle of Juwahur Sing, and Mujja Sing commanded Muha Sing's contingent and were present in 1866 (A. D. 1809) before Kangrah and in *Sumbat* 1868 (A. D. 1811) against Jalundhur and in 1871 (A. D. 1814-15) in the campaign against Cashmeer and at other places, serving me within the period of Mr. Metcalfe's Mission to Lahore, the rule established by the British Government.

"In *Sumbat* 1868 (A. D. 1811), Maun Kour, the mother of Muha Sing, refused to provide the widow of Hukoomut Sing with a maintenance and she brought her complaint to me at Kupoorthulah. I sent Bijee Ram, who is now present at Umballah, with her and ordered the village of Hurreepoor to be conferred on her, and which she holds to the present day.

"Sir D. Ochterlony, on the complaint of the Kotaha Musselmans, addressed a letter to Muha Sing. The latter, in reply, represented that he was a vassal (*tabaidar*) of Surdar Futteh Sing, whose orders he would obey. The General accordingly wrote to me on the subject.

"The mother of Muha Sing showing symptoms of disobedience to my authority, I sent Shah Nizam-ood-Deen to wait upon the General, although agreeable to the *ishitiharnameh* of the British, I might have punished such conduct without reference. At this period the British troops were proceeding to chastise the Goorkhas, and the General issued a proclamation to all the Sikh chieftains to be aiding in cutting off supplies and furnishing *coolees*, &c., &c. Muha Sing, in reply, again wrote to the General that he was a vassal (*furmaburdar*) of the Aloowaleah and begged an application might be

made to Kupoorthulah. At the same time, the mother of Muha Sing sent me an *urzee* which I retain, begging to be excused from the service of the British.

"In *Sumbat* 1873 (A. D. 1816), the people of Muha Sing took the village of Bhookuree, appertaining to Patialah, and drove off the cattle. The General wrote to me, through Shah Nizam-ood-Deen, to the following purport, *viz.*, 'I formerly wrote to my friend Surdar Futteh Sing to admonish Muha Sing in consequence of his intemperate and wanton conduct. Now, by reason of this fresh instance of outrage, I write to you that Muha Sing is totally unworthy of favour and you will now inflict such a punishment upon him as shall act as a preventive for the future and you will deprive him of his *jageer.* Should you delay to chastise him, I will deprive you of your supremacy (*hukoomut*) over Buroagh. Take heed!'

"Agreeable to this positive order (and the commands of the British are indelible), I sent a force under the command of my Dewan, Juwahur Sing, who ejected Muha Sing from his *jageer*. Muha Sing, pursuant to the orders of the General, came to Kupoorthulah, but his mother remained petitioning the General. At length, the General hinted to Muha Sing to retire from Kapoorthulah and issued an order for the restoration of Muha Sing to his *jageer.* On learning this, I was astonished, but directed my *thanadar* and troops to retire. It is a subject of great surprise that, notwithstanding the justice, truth and consistency of the British, which are notorious from *Qaf* to *Qaf*, it has proved, in this instance in the eyes of the public, to be fallacious. The General, in fact, did not give the order for the ejectment of Muha Sing, but merely, as it would appear and has been proved, to produce a contrary effect and withdraw him from my supremacy. Had the General made me acquainted with his private wishes and hinted to me to excuse Muha Sing from service, I certainly notwithstanding Muha Sing was my Jageerdar, would, for friendship's sake, have complied. In this way I should have avoided the disgrace inflicted upon me by restoring Muha Sing

without my opinion or advice being asked or obtained. I should have saved thousands of rupees expended in the ejectment of Muha Sing under the General's commands.

"My *Vakeel*, on the 5th July 1818, appealed to Mr. Metcalfe and this gentleman wrote on the back of the *urzee* that Muha Sing was a youth and consequently blameless, but he is and will remain the *tabaidar* of Surdar Futteh Sing. Again Mr. Metcalfe, in the same year, declared Muha Sing to be a jageerdar of the Aloowaleeah. Notwithstanding these injunctions, I felt so much the loss of my or, hoas above stated, that I remained silent and even withdrew my *Vakeels* from the English Durbar. In proof of this Captain Ross, in the Nihung Kotla case, complained that Surdar Futteh Sing had refused, on being applied to, to send an agent.

"During the few last months that Captain Ross was in office, the followers of Muha Sing again disturbed the peace and killed 10 and wounded 30 of my people in Nuraingurh. He has turned his wife out of doors and has given himself up to every species of debauchery. He has not only ruined the Buroagh estate, but even depopulated the Nuraingurh *jageer* recently conferred. Necessity obliges me again to bring forward this case before Mr. Murray, and I entertain a confident hope that Muha Sing will be ordered to serve me as of old and in the manner of his forefathers or that be receive the punishment due to his contumacy.

"If this case go to Calcutta, which I sincerely trust it may, you will give in a statement of my rights to accompany the papers. If the documents should have been forwarded, you will request Mr. Murray to transmit the *urzee*, which you will file agreeable to this *purwana*, to the Suddur, as you omitted to give in clear statement in the first instance."

Sir, I have, agreeable to the contents of my master's *purwanah*, written out this *urzee*, and am hopeful you will be pleased to forward it to Calcutta.—(*Book No. 69, pages 209—217*).

No. 18.

Translation of a letter addressed by Captain Birch to Lala Govind Guss, the Lahore Agent, and dated the 13th October 1817.

Letter o[f] 1829 reg[ard]ing the att[ack] by Surdar Chait Sing on Futteh-gurh, sout[h of] the Sutlej belonging [to] the Fyzoo[l]pooreeahs, [to]gether wit[h] letters of 1[817] showing a protest o[f] by Captain Birch aga[inst] a previous breach of [the] frontier.

It is reported that Jugnee, an officer of Dewan Motee Ram, has crossed the Sutlej with a considerable force and has erected batteries against the fort of Futtehgurh, a possession of the Singpooreeah chiefs. Although such a circumstance is hardly credible and is entirely at variance with the amity between the two States, that such an untoward affair should have taken place without any previous notice, yet, should it by any chance be true, it is highly improper. I therefore direct that you stop such a proceeding, and, if the troops of the Dewan should have crossed the Sutlej, that you will cause their immediate return and present complaint and if you have any claim let me know.

Statement of Run Sing, the Commandant of Futtehgurh and a servant of the Singpooreeah chiefs, made before the Political Agent at Umballah this 28th August 1829.

My name is Run Sing, my age about 45, my caste Jat. I am a servant of the Singpooreeah chiefs and in charge of the fort of Futtehgurh belonging to those chiefs. I have been sent to you by the chiefs regarding the affair of the fort. The elder and younger Ram Sing were *thanadars* of Futtehgurh for twenty years—after them Mohur Sing, who is still living, was *thanadar* for 5 to 6 years, and lastly I have been *thanadar* of the place for the past thirteen years.

In *Sumbut* 1857, Surdar Boodh Sing, the father of the present chiefs, built the fort of Futtehgurh. Sixty to seventy *koomhaos* of land attach to the fort (one *koomhao* is four *beegahs*) and we collect the rents of this land. On this land stands the village under the fort and both are called Futteh-gurh. Raja Davie Chund, the hill protected chief of Kuhloor,

laid waste twelve villages, and this waste land is named *jujur* or jungle and comprises from sixty to seventy thousand *koomhaos* of land which belongs equally to the Rajah and my chiefs under the fort of Futtehgurh.

The fort has been wrested from my chiefs. This took place on the morning of the 23rd August. On the 22nd, a Sing was sent to call me by Chait Sing and Jy Kurn, a *chaprasi* of Captain Wade. I went from Futtehgurh to the Kathgurheeah Huwailee on the banks of the Sutlej and there met Chait Sing and the *chaprasi*. They required from me a saddle-maker, a gunsmith and five to seven *muns* of *shurab*. I told them I could not comply with their requisition. The *chaprasi* and Chait Sing said I was a *huramzadah* and retained thieves I replied that, if they could prove I harboured thieves, I was a criminal of the Hon'ble Company. I offered a bond of one thousand rupees and a banker's security to prove my innocence of this charge. They again abused me and my employers. I told them this was very improper, and I rose on my return to my fort. On the way they called me back and I returned to them. The *chaprasi* retired and Chait Sing remained. I asked him what he wanted, but not giving any reply I returned to Futtehgurh.

On the morning of the 23rd August, Humeer Sing, the Lahore *thanadar*, mounted on horseback and attended by 50 to 60 armed men, came into the village of Futtehgurh and seized a man named Mukourah, a vendor of slaves. On hearing the noise made consequent to his seizure, myself and some of my people repaired to the spot. In an opposite direction was Chait Sing and Captain Wade's *chaprasi*, with 5 horsemen and between 4 to 500 armed foot soldiers, with three scaling ladders. The ladders were placed, and whilst part of the detachment scaled the fort at the Shuheed Bastion, another party ran to the gate of the fort. Gour Suhaee, a Brahmun Sikh, attempted to close the gate, but was wounded by a spear at the wicket. We called out against this injustice, but the *chaprasi* bid us be silent as no help was at hand. The fort and village were taken and the garrison and myself made prisoners. The

chaprasi would not allow us to speak. I was tied hand and foot and confined within the fort. For fear of the *chaprasi* of the English, I was silent.

I was acquainted with one of the soldiers over me, and, giving him four rupees, got my hands and feet released. During the darkness of the night of the 23rd August, I let myself down from the *dhoolkote* of the fort into the ditch and thence made my escape to the fort of Boonguh and related the whole event to Surdar Lal Sing, Singpooreeah, and then to Surdar Hurdeeal Sing, who has sent me to you. I had force and strength enough to have resisted, but through fear of the displeasure of the English, who require that a leaf shall not be shaken, I was submissive.

Deposition of Uchul Sing, servant of Surdarnee Roop Kour, the widow of Soobuh Sing, Nihung, taken before the Political Agent at Umballah on the 31st August 1829.

Question.—Whence come you ?

Answer.—From Nundpoor Makhowall.

Question.—Do you know what number of troops are stationed in Nundpoor and on this side the Sutlej, and at what places ?

Answer.—A cantonment of five hundred French horse is at Nundpoor—half at Keeratpoor and the remainder under Chait Sing in the Kathgurheeah Huwailee. Independent of these are 40 French horse in Chumkour. Formerly there was a party at Macheewara, but not at present. I was at Lodhiana about 10 to 12 days back, and there are at that place about 40 to 50 French horse hutted on the edge of Captain Wade's house compound, about 80 *qudum* from the house. First Surdar Kishen Sing was stationed in Nundpoor with 100 horse and the remainder at the ferries, and Chait Sing was then there with 200 horse. They have taken Futtehgurh by treachery from the Singpooreeah chiefs.

Deposition of Khoda Bukhsh, Kukawaleeah.

Question.—Do you know at what place the French horse are stationed?

Answer.—I know that the French horse belonging to Lahore were stationed in the plain near to the compound of Captain Wade's house. They may be 60 to 70 *qudams* from the house.

Question.—What number of French horse might there be?

Answer.—I saw myself 15 to 16 horse, but people said there were 25 stationed there to the southward of the compound.

Deposition of Mohur Sing, the Vakeel *of Sodee Ootum Sing.*

Question.—Do you know anything of the French horse stationed at Nundpoor and Chumkour, or not?

Answer.—In last *Phagoon* I saw 5 to 600 French horse in Nundpoor and now there are about 250 in Nundpoor and Keeratpoor and 40 in Chumkour. There is no certainty or delay in the approach or departure of these horse. As many come as please. Futtehgurh, belonging to the Singpooreeah chiefs, has been captured by these horse, and they have even destroyed the fort. I write what I have heard.

Deposition of Run Sing and Jeswant Sing, servants of Singpooreeah.

Question.—State what you know of the number of the Lahore horse stationed in Nundpoor, Chumkour and other places.

Answer.—In Keeratpoor and Nundpoor, about 250 French horse remain. They are hutted at Keerutpoor, and Chait Sing dwells in the Kothgurheeah Huwailee in Nundpoor. We have already written down distinctly the capture of Futtehgurh.

Deposition of Tara Sing, the Muatimud *of Surdar Bhoop Sing of Roopur.*

I saw about 50 horse cantoned at Keeratpoor with my own eyes, and I heard there were about 200 under Chait Sing in

Nundpoor. There is also a party in Chumkour of French horse, but I know not its strength. These horse have captured Futtehgurh belonging to the Singpooreeah chiefs.

Captain Murray, Political Agent, to Chait Sing, dated 14th September 1829.

I learn from the Singpooreeah chiefs that you have seized and razed the fort of Futtehgurh belonging to those chiefs but exactly I am not informed the cause why and by whose order you have seized the fort, and I am therefore at a loss what reply I am to give to those chiefs. I beg you to furnish me with a true and clear statement and to acquaint me by whose order you took the fort. It is also proper that you should send by a servant of your own the original letter in your possession, granting you permission to act in this affair, merely for my inspection. It shall be returned to you immediately after perusal.

Answer of Chait Sing, received 19th September 1829.

After compliments. I have received your letter by Ram Purshaud, making enquiries regarding the fort of Futtehgurh. Your *chaprasi* is in every respect well informed on this subject. I have now written to Lala Kishun Chund and he will speak to you.

(*Translation.*)

Statement of Ram Purshaud, chaprasi, *attached to the Political Agent's office at Umballah,*—19*th September* 1829.—I proceeded with your letter and, on the 17th instant, reached the gate of the Kathgurheean Huwailee in Anundpoor. Jy Kurn, a *chaprasi* of Captain Wade (who exhibited no badge during my stay at Nundpoor) met me and we saluted each other. I made inquiry from him where Chait Sing, the Commandant, was. He replied "In this Huwailee; come along with me." I followed Jy Kurn to an upper room where Chait Sing, Humeer Singh, *thanadar,* and 7 or 8 other persons were seated. I gave your letter into the hand of the Commandant and reading

it himself remarked: "I possess the order for seizing the fort of Futtehgurh." He asked after your health, and told me that the errand on which I had come should be accomplished and desired me to put up. I followed Jy Kurn, the *chaprasi*, to his quarters in a shop and he begged me to partake of his meal, which was ready. I excused myself and he sat down to eat, but in an agitated manner, and having swallowed a mouthful or two, he rose. I asked him where he was going; he said "I have thought of something and am going to the *thanadar*." He went out somewhere about one pass of the day.* It struck me at the moment that Jy Kurn quitted his meal and was perhaps gone to hold a consultation. I followed him and in half a *ghurree* I reached the *thanadar's* abode, who was eating his dinner and some persons were sitting near him. I did not find Jy Kurn there and sat about half a *ghurree*. I observed to the *thanadar* that I was a stranger to the Commandant and begged of him to entreat Chait Sing not to use subterfuge and evasion in the business on which I had been sent. The *thanadar* said he would speak to the Commandant. I returned to Jy Kurn's quarters when his servant boy told me he was from home. I then went to Chait Sing's dwelling, and his servant said he had gone to the house of Sodee Bhurpoor Sing. I went, and there found Chait Sing and soon after Humeer Sing, *thanadar*, entered. Being seated about one *ghurree*, I begged to receive my leave of departure. The Commandant said "You shall be dismissed to-morrow," and Humeer Sing told me not to be in a hurry. I returned to Jy Kurn's quarters and asked him where he had been all day. He replied that he had been playing at *gunjafah* with Chait Sing, the Commandant. I asked "Are you the *thanadar* of this place and what has befallen the fort of Futtehgurh?" He replied, "I am in a hired shop and I have borrowed a *chaprasi* from a Khuturee. I have no business with the Commandant and the Sodees; every 4 or 5 days I pay my respects to the Commandant." I asked him to give me accurate intelligence about the fort (Futtehgurh). He said that thieves remained in the fort and that they stole female children and

*Note.—A literal rendering of an idiom meaning that about a quarter of the day had passed.

sold them. This was represented by me to Captain Wade and that officer ordered the thieves to be seized and *muchulkah* to be written. The Sodees agreed to give the *muchulkah*. Run Sing, the Commandant of Futtehgurh, said his employers might give the *muchulkah* or not, he could not, and remarked 'seize the thieves.' Jy Kurn said he and Run Sing recriminated and abused each other.

In the evening, I went privately to Humeer Sing, the *thanadar,* and begged him if the *chaprasi*, Jy Kurn, should attempt to inveigle Chait Sing, not to suffer him to be entrapped. Humeer Sing told me they had Captain Wade's order that he would confer with Chait Sing, and "in the morning I will take you to him and procure your departure." Yesterday morning, the 18th, I went to Chait Sing, who was cleaning his teeth, and begged my departure and an answer to the letter I had brought. I also entreated him to write an accurate and true statement of facts and to send the original order he had received for the seizure and demolition of Futtehgurh by a trusty man of his own. The Commandant said "I never received any direct order on any subject from Captain Murray. Lala Kishun Chund, the *Vakeel* with him, writes to me. I have now had no order from Lala Kishun Chund and I am in great perplexity what reply to give. What can I write?—and in giving a reply I subject myself to the displeasure of Maharajah Rungeet Sing and to Captain Wade. Do," he continued, "for my sake, remain to-day. I have despatched a horseman to Lodhianah: he will be here in the course of the day and on his arrival I will give you a reply." I told him I could not consent. The Commandant then said "I have received the orders of Captain Wade to this effect that he (Captain Wade) had formerly written to me and again writes and directs me to take the first opportunity of seizing and destroying the fort of Futtehgarh: 'if you delay, I shall complain of you to the Maharajah.' On this account I destroyed the fort and reported the occurrence to the Maharajah. The Maharajah, in reply, asks me why I did not receive his orders prior to the demolition of the fort."

I requested the Commandant to give me a copy of the order. He said "There is no difference between the original and a copy—both are at your service; but I cannot give either." I then begged my leave—the Commandant said "Stay to please me." I told him I should lose my service. The Commandant said "Stop a moment—I know not the address of your master." He sent for Dull Sing, the Dewan of the Sodee Deedar Sing and Dewan Sing, and desired him to frame an answer, which he gave to me.

Translation of a letter addressed by Mata Raj Kour, the widow of Sodee Tilok Sing, to the Political Agent at Umballah. Received 2nd October 1829.

I have heard of the capture of the fort of Tulwundee by the Lahore troops. Neither myself nor my *ahilkars*, nor my domestics, had any intimation whatever of this affair. On hearing of it, I was completely astonished and immediately sent Boodh Sing, a horseman, to ascertain the particulars. He went to Tulwundee and found Dheeana with the Lahore troops and a *chaprasi* of Captain Wade, but he (Boodh Sing) was denied admittance into the fort. He, however, remained one day there to collect information. He states to me that, when he arrived at the fort of Tulwundee, he saw a *chaprasi* of the English gentleman sitting there. He asked to whom the *chaprasi* belonged, and was told to Captain Wade, and that he had come to destroy the fort. When he attempted to enter the fort, the *chaprasi* and other persons forbid him. Intelligence was sent to Dheeana that a horseman from Mata had arrived; he returned for answer not to admit him. Immediately after Dheeana came out of the fort and enquired "Why the Mata had sent a horseman, what has he to say and why does he not go to Umballah and Soobathoo, and why has he come to me? I have, through my own skill and management and without informing the Mata, in conjunction with Deedar Sing and other *ahilkars*, gone to Lodhianah and was there introduced to Captain Wade by Ram Deeal, the Lahore *Vakeel*. After some trouble and spending one thousand one hundred rupees

in the Udalat there, I collected, in concert with a *chaprasi* of Captain Wade, the Lahore troops from Kote Kappoorah, Dhurm Kote and Ukarah Tiharah and took the fort. What do you say now? Neither the Mata's letters nor recommendations nor rupees have come into play in this affair. It has been accomplished entirely through my skill and wisdom. You see Captain Wade's *chaprasi* is still here and there are 5 horsemen belonging to Lahore in the fort."

The *chaprasi* went off, Boodh Sing says, that day, and he was told to return to the place whence he had come, which he did. I have given you the testimony of Boodh Sing truly and faithfully.

Translation of a letter addressed by Lala Kishun Chund, the Lahore Agent, stationed at Umbollah, to the Political Agent there. Received 5th October 1829.

I transmitted an account of the demolition of Futtehgurh to the Maharajah. I have received a reply stating that the Maharajah had not the slightest knowledge of the affair. Immediately on hearing of it, a *dustuk* was inflicted on Chait Sing who is directed to repair to Captain Wade at Lodhianah. He (Chait Sing) is at Loodhiana, and whatever I may learn from thence shall be communicated to you.

Translation of a letter in reply, from Lala Govind Guss, the Lahore Agent, to Captain Birch—dated the 16th October 1817.

After compliments and recapitulation of Captain Birch's letter:—Sir, the case is this. Lala Jugnee Mull, with 10 to 12 horsemen, came to pay his respects at Nyna Davee and, having done this, he has been in the cantonment at Filore for some days. Interested people have misinformed you, for how could troops possibly cross the river Sutlej without previous permission? Through the blessing of God, the amity and friendship between the two States is daily on the increase and acquiring strength. Compliments.

Translation of a petition transmitted by Lala Lajput, by a confidential servant, to the Political Agent at Umballah and received 14th October 1829.

I was sent by Captain Wade to Lahore. I presented a horse and two gold *mohurs* to the Maharajah. I was directed to produce all the good horses I had if I wished to be in favour. I presented three horses in the camp at Goojurat. They were made over to the Durogahs. On the afternoon of the same day, twenty French soldiers were placed over me. I followed the camp as prisoner to Noorpoor, as the domain of Whudnee was entirely at the disposal of the Maharajah. My son, with his people, paid his respects and, agreeable to command, presented 11 gold coins and a mare. My son was also placed with me to undergo hardships. In the meanwhile the camp reached Lahore, where I was ordered to pay twenty-five thousand rupees as *nuzurana* to the Maharajah. I pleaded my inability and poverty. On this, I was made over to be tortured, with an order that until the money demanded be paid or a draft given for the amount, my food, water and even attendance to the calls of nature were denied to me. In this condition I continued for three days, to the affliction of my friends and even of the unconcerned. Afterwards Rajah Soochait Sing was directed to fix the *nuzurana* to be levied upon me. He (the Rajah who is very violent) sent to say that, if I desired to save my life and honor, I must give a writing for fifteen thousand rupees, otherwise it would go hard with me. In reply, I petitioned to know for what fault this fine was levied on me. The answer was that I was an ingrate (*nimuk huram*) of the Surkar. On learning such a frightful charge, I was compelled to give a deed for the money. On the day following, at Shah Bullole, I received a message through Kanh Chund, *Moonshee*, to liquidate the money or go into the charge of Taij Sing. As I had not the money, I was accordingly consigned to Taij Sing. For twenty days he importuned me with the greatest severity. At last, under the plea of procuring the money, I got to Umritsur and, after a lapse, Jemadar Khoshial Sing, agreeable to the Maharajah's command, calling me to his quarters, said that

four thousand of the fifteen thousand rupees demanded had been remitted, agreeable to a writing from Lala Ram Deeal (the *Vakeel* with Captain Wade) and the intercession of Bhaee Ram Sing. "Do you," continued the Jemadar, "make arrangements for paying the remainder and procure your liberation and give a writing to the following effect, that 'I have, of my own free will and pleasure, given eleven thousand rupees from the domain of Whudnee, and that I will, with my son, remain in the service of the *Surkar.*'" Knowing of no relief, I threw myself on fate. After a thousand entreaties, Muhtab Sing became security for me and I satisfied the *Surkar* at the *Shankurant* of *Assooj*. The *Surkar* sent for me and Kurpa Sing to Ram Bagh, a favourite residence of the Maharajah, and through the Bhaee and Jemadar above-named gave us a *khillat* of a *doputtah* and *doshalah* and released us from our torments. My son is still, however, with the person who stands security.

Now again a writing, of which a copy accompanies, has been exacted from me. I served under you for nine years and am in fact a servant of the Maee (Ranee Sudda Kour). According to Captain Wade's orders, I came here and consider the condition into which I have been cast as real cruelty and oppression, and no person, I should hope, who has been sent by gentlemen of high rank has ever fallen into such difficulties and perplexities.

Writing taken from Lalla Lajput and his son, Kirpa Ram.

At this time the *Surkar,* through the grace of the Immortal, has conferred upon us a *khillat* and taken Kirpa Ram into service. We, therefore, give this writing that we are very happy and pleased and will bring our wives and children to dwell in our native places at Dusooah. We will not allow the idea of going elsewhere to enter our thoughts. We will never swerve from this. We, therefore, give the writing as a *razeenamah* of our own free will and accord,—dated 5th *Assooj, Sumbat* 1886.

Examination of Sooltanee Mull, the Vakeel, *and Run Sing, the* thanadar, *of Singpooreeah chiefs, held before the Political Agent at Umballah, this 2nd day of November 1829.*

Question.—In the deed of distribution of the Singpooreeah territory, under each village, the rents in cash and kind are specified, and under Futtehgurh is only an item of one hundred and fifty rupees in cash—why is the kind collected not specified?

Answer.—Futtehgurh is the name of the fort and its village or *bas*. Under Surdar Boodh Sing, the place was held by one named Sham Sing, Kunyt. The Surdar particularly favored Sham Sing who held the place in a nominal farm of one hundred and fifty rupees, appropriating the balance of the collections to his own use. Independent of this, at that time, the land attached to Futtehgurh remained untilled. For these reasons, the sum of one hundred and fifty rupees is only inserted in the deed of distribution.

In like manner, the collections under the head of all the villages in the Deed of Distribution are greatly underrated—some were held in farm and in other villages the land remained uncultivated, and whatever was at that time actually collected was inserted in the deed. Now inquire, and you will find whether those very lands have not increased twofold, threefold and even fourfold.

Subsequent to the Deed of Distribution, the six Singpooreeah chiefs removed Sham Sing from the charge of Futtehgurh and filled his place by their own people. It has since increased one-fourth and is still improving. The fort and village, with the revenue and custom dues, belong entirely to our chiefs. The customs are collected by a *sepahee* from the fort: there is no *chubootran* or place of collection. The fort is encircled by a *dhoolkote* and ditch. The village or *bas* has no ditch. The boundary of the fort and the village, with the land attached is evident, and may be seen to this day. The *jajur* or jungle is independent of this and is held by our chiefs and the hill protected Rajahs of Kuhloor or Bullaspoor.

The abovenamed Sham Sing, Kunyt, is at present a servant of Surdar Lall Singh.

Question.—State the quantity of cultivated and uncultivated land appertaining to Futtehgurh.

Answer.—There are twenty-five *kumhaos* or one hundred *beegahs* of cultivated land in fort and about forty-five *kumhaos* uncultivated. This is independent of the large tract of *jajur* or jungle.

Question.—State particulars regarding the villages of Shahpoor Busse, Ghurree and Likhnoo, situated on the north bank of the Sutlej and which are inserted in the Deed of Distribution.

Answer.—These and many other villages belong to the Talooq of Noorpur, to the north of the Sutlej, which was held by Surdar Boodh Sing, but which the Surdár granted in free alms to Baba Sahib Sing, Baidee. The four villages you have mentioned the Surdar kept attached to Futtehgurh and Boonguh, as river Sutlej only separated their lands from the lands of these forts, and it frequently occurred that a change in the course of the stream brought the lands of these four villages on this side and sometimes cast them on the opposite bank. As, for instance the village of Shahpoor has, within these five years, been cast on this bank.

In *Sumbat* 1874 (A.D. 1817-18) in the month of *Assooj*, Jugnee Mull, one of the Lahore officers, took the fort of Bhullan, situate on the north of the Sutlej, from Surdar Ummer Sing, the eldest brother of our chief, and then he took possession of the four villages cited in your question. After this, he crossed the river, with the intention of taking the fort and village of Futtehgurh from our chiefs. We complained immediately to Captain Birch, who saved our territory on this side. Now the fort and village of Futtehgurh have been wrested from us by the presence of a *chaprasi* of Captain Wade. Had it not been for the presence of the *chaprasi*, the world would have heard how we defended the place. Through fear of your displeasure, we made no defence, as we cannot presume to oppose the British.

You ask us how it happens that the collections in kind are not inserted under the head of Futtehgurh in the Deed of Distribution. Sir, we cannot be dispossessed of the fort and the village of Futtehgurh from this circumstance. Because the State of Lahore in its list of claims, for example, gives only the name of any fort, does Maharajah Rungeet Singh renounce all claim to the Talooq which appertains to that fort? What sort of argument is this? We may request that some disinterested British officer proceed to Futtehgurh and institute an inquiry on the spot, examining on oath the inhabitants in the neighbourhood, those of village Futtehgurh, the chief Sodees and Nehungs. Then the truth and falsehood will be discovered and we shall be restored to our rights.—(*Book No. 69, pages 217—239.*)

194 CS—200—21-11-21—SGPP Lahore.